

The Transcendental Coaxiological Mathematics

Sorin Cerin

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2021

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Criticism

The Coaxialism, book review by Henrieta Anisoara Serban, PhD in philosophy, Researcher, Institute of Political Science and International Relations of the Romanian Academy, written in 2007 :

“This book represents an audacious contribution to contemporary philosophy. Not a mere synthesis, the volume brings to the fore a original vision concerning the truth (and the illusion), the absolut and the life, into the philosophical conversation of humanity. “What else are we, but a mad dream of an angel, taken up with himself, lost somewhere within the hierarchy of numerology?” (p.5), asks the author, triggering a captivating odyssey, with an opening towards the philosophy of conscience, contextualism and mind philosophy, that is relevant for the critique of the representationalism and postmodernism. Coaxialism is structured in 11 chapters. They may be interpreted in triads. Therefore, the first three chapters could stand as an introduction to the thematic realm of coaxiology. The first chapter is concerned with “The purpose, the hierarchy, the birth of numerology and of the Primordial Factor ONE”, the second chapter treats “The Instinct, the Matrix, the Order and Disorder, the Dogma”, and the third chapter “The State of the fact, the Opened Knowledge and the Closed Knowledge, the Coaxialism and the Coaxiology”. Then, the next triad would be constituted by the interpretation of three aspects related to human exemplarity, via the chapters entitled “The Print and the Karmic Print, the Geniality”, “Love or the individual Conscience of the Human Being” and “Consciousness or the knowledge in Coaxiology”. And, the last triad, say, of a semantical and hermeneutical nature, approaches “Reflections on philosophy, the Alien within the Being, the Dimension of Life”, “The Semantical Coaxiology” and “The Semantical Truth, the Semantical Knowledge, the Semantical Mirror and the Reason of Creation”. The tenth chapter, named “Semantical Ontology, Neoontology, and Coaxiology, the Semantical Structuring of Our Matrix”, capitalizes on the ideas from the preceeding philosophical architecture. Eventually, the last chapter offers specific mathematical models of the ideas and concepts that are exposed within the book, along with the relationships among them. In a Schopenhauerian, Nietzschean and Wittgensteinian architectonics of the philosophical ideas, the author states the principles of what he labels as the “coaxialism”: 1. The only true philosophy is the one accepting that Man does neither know the Truth, and implicitly, nor philosophy, 2. Man shall never neither know the

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Absolute Truth nor the Absolute Knowledge, for his entire existence is based on the Illusion of Life, 3. Any philosophical system or philosopher pretending that he or she speaks the Truth is a liar, 4. The Coaxialism is, by excellence, a philosophy that does NOT pretend that it speaks the Truth, yet accepting certain applications sustaining the reference of the Illusion of Life to the Truth, 5. The Essence of the Truth consists in its reflection in the Elements appeared before it, as there are the elements of the Opened Knowledge deriving from the Current Situation, 6. The Coaxialism accepts the operations with the opposites of the opposites of the Existence, with or without a compulsory reference to such opposites, determining the coaxiology, 7. Each Antithetical has, to the Infinity, another Antithetical, which is identical to it, 8. The farther is an Antithetical situated, that is the more opposites are intercalated (between itself and its Antithetical), the more accentuated the similarities, and the less opposites are intercalated between the two Elements, the more accentuated the dissimilarities, 9. As well as we can conceive Universes without a corresponding substrate into the Existence, we can conceive Knowledge without a corresponding substrate into the essence, that is, without a subject, 10. The Factor is going to be always the opposite of the infinity to which it would relate as a finite quantity, the same way as the Knowledge relates to the lack of knowledge, and Life, to Death. Within a Coaxial perspective, the Factor shall be an equivalent to God, the Unique Creator, and yet Aleatory in relationship with its worlds 11. Within the Worlds of each Creator, unique and Aleatory Factor are to be reflected all the other Creators, all the unique and Aleatory Factors, as numbers, starting from ONE, that is the Primordial Factor, all the way to the Infinite minus ONE Factors of Creation, all Unique and Aleatory. (p.5-7) Certainly, someone may ask how is such a unitary cuantics going to be sustained? But to rise seriously such a question would mean to miss the point that here we have mathematical metaphors, suggestive models, and not a calculus leading to the Metaphysical Truth (which would at the same time contradict the very coaxiological principles). The bounty of capital letters and underlining in the text speak volumes of the American experience of the author, emphasising as well, with a certain irony, the endeavour to capture meaning, the thirst for absolute, for perfection, for the Truth and for the pure idea, central to all philosophies. Thus, given the following quote, I can at once offer exemplification for the above observation and clarify a column-idea of this intriguing work: “The Coaxiology is a philosophy capable of determining in depth the importance of the Factor (...) – which is also a number, I have to note, among other aspects it provided. It is produced by the Essence of an Element of the Matrix Status Quo, or by the Instinct. (...) The Factor is going to be the demiurge who, via his own capacity of consciousness should include in himself always new and newer Elements of the Closed Knowledge, also assessing, though, without knowing them into detail, Elements of the Opened Knowledge. (...) Man is such a Factor despite the fact that he is situated hierarchically much lower in comparison to the Great Creators.” (p.51-2) The author explains the coaxial (and eventually, structuralist) manner to investigate the world, as a paradoxical mix of good and evil, divine and demonic, humane and rational, a mix giving birth to the Illusion of Life and being sustained, grace of a feed-back, precisely by this Illusion of Life. (P.53 sq.) “Don’t you know that only in the lakes with muddy bottom the water-lily blossom?” was asking, the 20th century Romanian philosopher, Lucian Blaga, rhetorically, and already “coaxial”. The philosophical poetry of Mihai Eminescu is consecrated to the illusion of life. It reflects, as an illustration, in the poem “Floare albastra?” (“Blue Flower”, a Romantic motive, and yet, a coaxial motive, that appears within the German literature, at Novalis, or at Leopardi) the paradoxical marriage of the infinite with the wishes. This is a metaphor for the paradoxical marriage between the philosophical Knowledge, aiming at the absolute and the terrestrial

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Knowledge, through love, afflicting human's heart, as a creative factor, stimulated by affection. As well as in his literature, Sorin Cerin accomplishes to express himself capitalizing at once the universal philosophy and on the great Romanian philosophical successes. For example, as she turns the pages of the book, the reader may have glimpses of Schopenhauer's philosophy – let us recall that the human being, as a knowing subject, knows himself as a subject, endowed with a will and that he cannot become pure subject of knowledge unless his will vanishes, in order to eliminate the reference to what one can wish in relationship with the knowledge, since the representation is maimed by desire (The World as Will and Representation). The book sends to Nietzsche's philosophy – see for instance the idea that "The apparent world is the only True one; the 'real' world is sheer lie", from *The Twilight of the Idols*, ch. 3, aphorism 2. A more sensitive reader would find analogies with the philosophy of Emil Cioran, in *The Trouble with Being Born*. Coaxialism may recall Wittgenstein II in that philosophy represents the (re)organisation of what we have always known, while language is to be considered an "activity", a "game" framed into certain "forms of life", a summation of different phenomena, maybe related to one another, but in very different manners. As for the "Truth" one may associate the following suggestive line from the *Philosophical Investigations*, Oxford, 1953, 9, § 68: the strength of the thread does not rely in the fact that each fibre goes from end to end but in the overlapping of many fibres. At the same time, the idea of a creative factor "struggling" with the world to draw forth only partial and paradoxical Truths has from the very beginning strong echoes with the philosophy of mystery, as it appears within the work of Lucian Blaga. A similar analogy may be made with the figure of the "ironist" (proposed by Richard Rorty), at her turn, "struggling" with the world, in order to educate herself into the various vocabularies (read "parallel cultural realities"). The comparison with Blaga does not stop here, the researcher connoisseur identifying avenues of investigation towards the "Luciferic" versus "Paradisiac" Knowledge dichotomy, in analogy with the closed – opened Knowledge, with the Matrix, with the creative factor, etc. The work is also remarkable given its distinct literary qualities, the intriguing specific philosophical language developed in close relationship to the literary print, a distinguishing note for an interesting philosophical debut."

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1. THE THEORY OF UNIVERSAL GENESIS THE SEMANTICS CO-AXIOLOGY

1.1 CHAPTER 1 TRANSCENDENTAL COAXIOLOGICAL MATHEMATICS

Transcendental Coaxiological Mathematics gives each number not only an abstract identity, but, a living one, due to the Imprint that each Number leaves, both in our surrounding Universe and in other Universes, whether they are parallel or not. This Imprint is due to the fact that each Number in turn represents a Creator Factor and Unique Incidentally, which represents the meaning of a certain Word therefore Understood, which in turn is part of the Universal Pure Language. The totality of the Words from the Universal Pure Language, constitutes the Unique Expression of the Universal Consciousness. These Imprints can be identified, to some extent, by Transcendental Numbers or by Transcendental Functions which prove that certain values cannot be changed to obtain some ideational representations, such as the example circle, whose coordinates are definitively influenced by the transcendental number π (Pi), i.e. 3.14. In the future, surely many Transcendental Numbers will be discovered that will help Mankind to identify through Mathematics not only abstract representations, but even states of soul. Each Number represents a different identity depending on the Universe in which it is located. In the essence of each Number is the Creator Factor and Unique Incidentally which governs it, essence that defines the soul of the respective Number, that is of the Creator Factor and Unique Incidentally that represents the Number in question. **Transcendental Coaxiological Mathematics** is the one that defines the processes, of the Universal Pure Language, whose Words, in turn, are each, in part, the expression of a Creator Factor and Unique Incidentally, that is, of a Number, whose totality, defines the Universal Unique Consciousness. Through **Transcendental Coaxiological Mathematics**, the science of mathematics becomes from an

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abstract discipline, a living one, which receives soul, which in turn gives to mathematics and a humanistic side. Thanks to **Transcendental Coaxiological Mathematics** in the future we will be able to talk and about a mathematics of spiritual feelings, such as Religion, Love, Hate, Happiness, Sadness, Pain, Pride, Courage, etc. **Transcendental Coaxiological Mathematics** will be able to solve many mysteries of the human soul in the future, being the only link that can build a bridge between us and the Truth that is so Unknown to us because everything we live and feel is due to the Illusion of Life. **Transcendental Coaxiological Mathematics** will be the literature of the future of Artificial Intelligence. At the basis of **Transcendental Coaxiological Mathematics** is Semantic Coaxiology, but also Coaxiological Logic, these fields of Coaxialism. Transcendental numbers, such as the number π (Pi), for example, prove to us concretely that **Transcendental Coaxiological Mathematics** exists by the fact that there is a link of concrete causality between the geometrical representation of the circle and the transcendental number π (Pi). The number π (Pi), can never be, neither smaller, but nor larger than 3.14 to become operational in the calculations related to the circle. While the circle is a geometric figure that has an active role in human knowledge and feeling. Here is one of the links that proves to us that **Transcendental Coaxiological Mathematics** exists and that it only needs to be developed. Through my philosophical works I have tried to lay the foundations of what **Transcendental Coaxiological Mathematics** means from a philosophical point of view and how it can be determined. The principles of my philosophical system called **Coaxialism** as well as those of **Coaxiological Logic** are in law and de facto in turn the basic principles of **Transcendental Coaxiological Mathematics**. **Transcendental Coaxiological Mathematics** is a bridge between us, who are lost in the Illusions of Life, without knowing the Absolute Truth. In transcendental reality there are an infinity of transcendental numbers, only we cannot know yet. There are an infinity of transcendental numbers, because there are an infinity of geometric shapes. Each geometric shape must have a transcendental number that can recognize their characteristics. The transcendental numbers that are revealed to us are just some of their infinity, which would exist in reality. Every object, thing, phenomenon or physico-chemical process that surrounds us is the work of transcendental numbers, which one day we will discover with the help of Artificial Intelligence. Only then will we be able to talk about **Coaxiological Psychology**, the one which will become the basic branch of **Transcendental Coaxiological Mathematics**. *Thus, by definition, Coaxiological Psychology is the field of psychology that deals with those forms of cognitive, affective and volitional embodied by transcendental numbers and functions as products of Transcendental Coaxiological Mathematics based on the principles of Coaxialism and Coaxiological Logic.*

Even a poem or a song will be understood through transcendental numbers and **Transcendental Coaxiological Mathematics**. The time will come when the letters that make up literary pages can be replaced with numbers, which we will understand and feel same like some words, only that for this we will have to develop our own brain on another level. A thing that is possible with the help of Artificial Intelligence. In the future, Transcendental Functions and Transcendental Numbers will be the ones that will form the backbone of **Transcendental Coaxiological Mathematics** in relation to the process of Knowledge, a field that will have to be developed, especially by Artificial Intelligence. What is known so far about these Transcendental Functions, according to the Encyclopedia Britannica, is that, I quote: “ In mathematics, a **transcendental function** is an analytic function that does not satisfy a polynomial equation, in contrast to an algebraic function In other words, a **transcendental function** "transcends" algebra

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in that it cannot be expressed in terms of a finite sequence of the algebraic operations of addition, subtraction, multiplication, division, raising to a power, and root extraction” end quote. Examples of transcendental functions include the exponential function, the logarithm, and the trigonometric functions.

1.2.CHAPTER 2
THE SEMANTICS CO-AXIOLOGY

1

The Dimensions such as Time and Space from the Universe of the Logical Coefficient 2 have the same as and the Man, a certain imprint.

Both Time and Space are actually some Elements that define a certain Dimension.

These elements belong to Open Knowledge, since any Element about Dimensionality belongs to this type of knowledge which comes from the State of Fact.

This means that the imprint of the Time or Space reflects a certain Element from the Open Knowledge, which represents following the reflection, the Temporary Dimension or the Spatial Dimension.

And in the case of the Man is going the same.

If the Man's Imprint reflects an Element of the Temporary Dimension or the Spatial Dimension, then that Imprint will be perceived in the Universe which fall under the incidence of the respective reflection, as being Time or Space.

Therefore and the Man can be in a certain Universe, Time or Space, as and the Time and Space can be Man in another Universe.

This means that each Imprint can give the same features after its reflection in an Element of the Open Knowledge or the Closed Knowledge, if a certain Universe falls under the incidence of the respective reflection.

The Elements of the Closed Knowledge or Open Knowledge, do not have, and them, their Imprints?

Each Element of the any type of Knowledge has its own Imprint.

When the Imprint of an Element, whatever it may be, even if it not belongs to a certain type of Knowledge, or only belong to the Open Knowledge, or just to the Closed Knowledge, realizes an incidence with the Imprint of an Element of the Open Knowledge which is the Dimension, realizes an incidence with an another Imprint which belongs to the same Open Knowledge which is the Time, a result that will be the Temporary Dimension, that will realizes a new incidence with the Imprint of the Existence, a result that will follow an incidence with the Imprint of the Being, and then a new incidence with the Imprint of the Factor of Life, realizing the existence of being of the Temporary Dimension, as in the end, to realize a series of incidents with the Universes, which are belonging to the system: Existence, Being, and the Factor of Life, then the result will be that in those Universes will be existing the Temporary Dimension.

What is an Imprint?

I once said that every Imprint is a Universe.

The notion of the Universe includes a plurality of Elements.

Each plurality in turn can have an infinity minus One of opposites.

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This means that once we are thinking through the Logical Coefficient 2 of our world, surely that the plurality will more have at Infinite at least one Opposite identical with she, and if we have thought through the Logical Coefficient Infinite, all the opposites are identical, and hence the plurality becomes singularity from the perspective of the infinite.

Therefore, any Infinite Universe even if structural and illusory contains a multitude of Elements, he is defined through his own element, by his own uniqueness and especially through his own Imprint, on which it leaves in the fertile soil of the Existence or of other Personalization, for the Universes of Our Creator Factor or in the soil of an Element of the Open Knowledge if that does not more belong to Our Creator Factor.

However, each Universe from the Our Matrix is continuously bombarded by the Elements of the Open Knowledge, if is an Universe formed before the Our Creator Factor, and by the Elements of the Closed Knowledge as and the Open Knowledge if the Universe is formed by the Creator Factor.

Each Universe whether it is a Universe with a structure infinite or not, (Universe plural), or a Universe without structure (Universe singular), is represented by its own Imprint.

Each Imprint has a Universe of its own, as and every Universe has its own Imprint.

The first Universe created by Our Matrix was the Instinct, which is and the first element of the State of Fact.

The Instinct as Universe has not a structure formed of several Elements, being a singular Universe, which has an Imprint singular, while the Universe of Man is a plural Universe, as it contains a multitude of Elements, therefore the Imprint of Man will be an Imprint plural.

The Imprint of the Instinct is an Imprint created by the State of Fact, the same as and the Imprint of notions, as would be the Chance, Destiny, Passing, Motion, Dimensions, in their soil once penetrated in the field of maneuver of Our Creator Factor, its will print the imprints, the Elements of the Closed Knowledge, for to help at the processing of the phenomenon of Awareness and Knowledge.

The image, of Motion or of transformation, it returns to Man due to the Factor of Life, which having the quality of Mirror, reflects to Man, the Universe of Passing or of Motion, form of Awareness.

Once was Aware by this, the Man will send back to the Factor of Life, the Awareness received after that this one a will memorize, following that the Factor of Life to it resend to the Man, Knowledge of Passing or Knowledge of Motion, after that will transform the Awareness in Knowledge.

Once received the information in the form of Knowledge, Man will understand that under the incidence of an object such as a car or a cyclist there is the phenomenon of Motion, so, these is Moving.

The Passing, Motion, are Universes like any other Universe which belongs to Open Knowledge determined by the State of Fact.

These are, singular Universes, the same as and the Destiny or Chance.

The characteristics of our world determine as the Motion, Transformation, Destiny and Chance, to be incidents with all objects of the Closed Knowledge along the Man's life.

In conclusion, Man does not move and no do not go from one place to another, but all this activity is the result of the reflection from the Factor of Life of those Elements of the Open Knowledge, which realize an incidence with the Elements of the Closed Knowledge, on that man them can Aware and Knows, along his own life.

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The difference of incidence on that a realizes the process Awareness - Knowledge from Man toward the Factor of Life and reverse, is directly responsible of the image of motion and transformation on that a has the Man.

This difference of incidence is realizes, as I stressed before, in the sense that the Man, sends an Awareness to the Factor of Life, which in turn resend the Knowledge to the Man, while the Man resend another Awareness, to the Factor of Life, which in turn will resend another Knowledge.

The difference between first and second Knowledge is the one responsible, for the process of Motion and Transformation.

Each Creator Factor from the infinity minus One of the Creator Factors, has its own structure, where develops its own Knowledges.

The same in the cadre of Our Creator Factor are reflected by the Pure Thought of His, in the worlds of the Logical Coefficient 2, only the two constituent Elements, namely the Absolute Truth and Absolute Knowledge, but if the Thought of the Pure is reflected by the worlds with a Logical Coefficient a thousand, will be other 998 of opposites of those two elements.

The same happened and in the case of the image of structure of the Existence, which is Our Personalization, where along with the Existence, Being and Life Factor more can Existed an infinity minus five of other such Elements, which no even not are opposites some others.

What are these elements?

The fact that are not opposable, some others, enter into contradiction with the Co-axiology, which by excellence claims that every Element has an opposite of his own.

If we look from another angle, and we attribute their the *Notional Exponential Development*, where each Element that composes this structure is not an Opposite of the other one, but includes in his cadre a group of an infinity minus One of opposites, face of the other group from the Structure of the other Element of an infinity minus One of opposites.

Alongside of the Our Matrix, more are an infinity of other Matrices where everyone its can create its own structures. Alongside of infinity more can exist other opposites?

Can have the infinity its own opposites?

What would be the opposite of the infinity?

The Finite, some would say.

Whose finite, will answer I?

Of the Creator Factor?

Of the Matrix, of the Creators Factor, of the Person, of the Personalization, of the Existence, of the Universes, of ours?

Which is this finite in reality and at what namely is reported?

At Infinity?

At this moment I am inclined to believe that my streamlining is good but immediately intervenes another Thought which me says, where it ends and begins my being?

At the smallest elementary particles, but they? At the Infinity, I will say. At the small infinite.

Where is ending the eternity of our Universe?

If somewhere would be a fence, more so would mean that behind of that fence, something is hiding. Then?

Are we finite or us believe finite?

Rather we believe we are finite, than we are thus.

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Even if we believe we are finite, all means that we are finite, since this faith even and through the medium of the Illusion of Life we are reported at something namely even if this reporting is the infinity, any reference to the infinity determines the finite in report with this.

Then it means that due of the Illusion of Life, we are finite, we think finite and we are projected as finite beings. We think finite, really?

The area of our thoughts has an endless area on that it can cover, even and at level of the infinity. We know the infinite, but we can not it determine, just as we Know the Instinct or any other element of the State of Fact, on that we can not it determine. The Infinity is an Element of the State of Fact?

The first Element of the State of Fact is the Instinct.

Is it the Infinity, of I do not know how many Element of this State of Fact?

In no case! The Infinity is "transported" by the State of Fact as an Element of the Open Knowledge, but is not no far an element created by this because the infinity is an Element which "was" even before "be" the Matrices, which developed to its bosom, reflecting into this.

What is infinity?

First is not a number because the numbers appeared much later under form of the Creator Factors and Unique by Chance. There is no space or a certain Dimension, because all the more determined they were "late."

In a word, the infinity is not absolutely nothing of what us could we imagine, precisely because not us imagines somehow or other on us, but is the Element that creates the highest incidence with us, since and the Destiny, Chance, Dimensions, and all how many are and are not, is determined in this area.

Absolutely everything begins and ends with the infinite.

Then, has the infinity, a certain Opposite?

I will affirm, with obstinately that 'yes'.

That Opposite of the Infinite, are we, we who think finite!

Appart from us, more is, and another Opposite of the infinity?

Yes! I'll tell again, looking I at the stars in the sky. But these stars also have an Opposite?

Yes, I will always respond, returning finally to the Great Creator, to the Primordial Factor, to Our Matrix, and ending finally to the Infinite. What is the opposite of infinity?

The Infinity, I will respond.

Which Infinite, I wonder again, the great, the small, ugly, beautiful, evil, good, weak, fat, or, the infinite of the poetry, of the mathematics, of the philosophy, of the theater, of the Illusion?

Which from all this may be an Opposite of the infinite, than infinity?

How many opposites may have the Infinity?

An infinity of opposites. According to The Co-axiology this infinity of opposite are not only, identical, but represent the same Infinite, and then what is the infinite, and what are we?

By extrapolation, but at a level "appreciable" more "humble", we can say proudly and emphatically that we are an Opposite of its. This means, according the reasoning aforesaid, that, the Opposite of his, we are exactly He, in a word, the Infinity.

How can we be infinities, once that beside us, more are and other individuals?

Therefore, we are not its opposite. Once we are not the opposite of infinity which remains our relationship with him?

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Our relationship with the infinite is limited to the incidence that one has all, the Open Knowledge and Closed that us reaches through the Life Factor, and whose incidence puts on foreground the infinity.

Co-axiological speaking, infinity has not opposites, so there is not an element of opposability, however remains an Element of incidence.

Once, it has not opposability, but remains an Element of incidence, it means that the "before" Our Matrix not "functioned" the opposability and nor reporting on criteria of laws, instinct, hierarchy, structure, nothingness, existence of being, etc, but functioned the principle of incidence.

2

So far we have determined the incidence as being a phenomenon which is based precisely on the opposites, which determining certain opposites, etc.

I quote: Through incidence it understand the number of opposites resulting from the connexions of the two knowledges, which participate together and directly, for the determination of another Opposite, without that, this Opposite to become a new Notion, since this Notion which would result of the number of opposites resulting from the connexions of the two knowledges, exists, if belong to the Existence, or Non-exists, or other opposites of the expression, long before to be this connection.

The incidence not creates, a new, Opposite but determines him.

We ended the quote.

Once not creates, an Opposite, but him determines, the infinity is the one that will determine according the incidence, the opposability in the Matrices.

Our Matrix, is Purpose and Matrix, simultaneously, is the Trace in which the Form will receive the Instinct.

At the other Matrices, Purpose can be replaced with any other known or unknown Element, by our notional vocabulary.

Then these elements can to determine their opposability, face of Infinity and reverse?

If is so, this means that each Element is opposable of the infinity?

To be opposable of the infinity does not mean necessarily finite but more than that. Why?

Once these significations of the Matrices are opposable of the Infinity, it means that each signification in part, becomes opposable of the infinity, therefore not only the finite!

This proves us, the fact that the infinity is not only infinite, but also the Purpose, or any other possible Meaning from our poor vocabulary, reported to the Infinite, but and the rest of the possible meanings which have more remained, from the difference of meanings in our vocabulary from that of the infinity of meanings of vocabulary of the Infinity. So, the incidence has determined opposites in these meanings.

Infinity can be absolutely any from the infinity of these meanings in part.

Once may be any of infinity of these meanings, the infinity more is Infinite, or is a finite structured at Infinity through the Infinite number of meanings.

If is so, then there more is Infinite, but finite, structured Infinite.

To answer this problem, first will have to determine in more detail what namely these mean meanings.

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Consider just two of Man's vocabulary of this world. The first would be marble, and the second would be creed. Marble is a limestone that can be processed.

What relationship has this marble with infinity? The incidence which it has our own world.

But the creed? The same, I will tell.

But all the others? The same, I will tell.

What is the incidence?

The incidence is that which determines and does not create a certain Opposite.

Returning to reasoning, the relationship of the two meanings with the infinite is to determine a certain Opposite.

A certain Opposite in the Infinity of the marble and creed? Yes, because and the Primordial Factor made the same.

Our own world wants to be differentiated of Infinity through Meaning, through incidence.

The Infinity is the one that is characterized by incidence, as it emerged from previous reasonings.

Once is characterized by incidence, means that will determine the opposability through the reflection of all meanings in him.

What can be the infinity, once reflect these meanings, that are reflected and they, in turn?

A mirror!

Infinity is a Mirror, which is determined through incidence. That is the first Mirror.

Once is the first Mirror, who or what namely has determined all these meanings for to be reflected in the Infinite, but more than that, what namely has determined the respective Mirror?

If that Mirror was determined by something namely, means that the Purpose of that "something" was of to is Mirror.

Any process of Mirroring, determines the reflection.

This reflection may or may not have the Awareness and Knowledge.

If it has not all these, longer is reflection?

Yes, I will respond. When a home is reflected in a Mirror, the respective building does not its aware and not its know the reflection. Then, which is the Purpose of the reflection?

Just to reflect anywhere and that's all?

In no case!

The purpose had always a cause, or precedes a cause, as in the case of the Our Matrix.

What is the Cause, and which is the effect?

Can be these without no final. No, because they have a Purpose, and this has a Cause and an Effect, they do not is produce only from the desire of to be produce anywhere, as I said.

Whose mirror is the infinity?

Infinity is not in no case, the Mirror of the finite, because this is just one of the infinity of other meanings.

Once the finite becomes one of the meanings of the infinity, then the Infinity has not opposites, but only a diversity of meanings.

The Infinity is a Mirror with an infinity of meanings.

Once the infinite does not has opposites, but is subject to the incidence, which consists in determining of the opposites, but not in creating them, means that someone or "something" determines that these meanings of the infinity to become opposites face of him.

Who namely?

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Thinking spatial-temporary at the level of our world, and imagining us, an Infinite Universe, with no beginning and no end, we wonder with our logic of the Logical Coefficient 2, where, would more be, that something, alongside Infinity?

Maybe I should not sit beside him, but in him, he's inside. The inside, outside, beside, near, far, are in fact, all meanings which fall under the incidence of the infinity, and then?

Are determined by it, and not determined by "someone else". However, the Infinity is a Mirror, which its makes duty of Mirror with a certain Purpose.

Why should reflect all these meanings?

The answer lies in an Element that not is looming no above, as nor inside the Infinity.

It is an Element that is beyond any possible Meaning, from all these Pleiades of infinite meanings.

An element that has no Meaning in itself, and which has no determination or a Purpose in itself, is an Element of the Unknowable for Man, of the Untruth, but not of an Untruth, like are the Un-notional Truth or the Notional Truth, and nor of an Absolute Truth, because it is not determined by any Meaning.

This Element more above of Meaning is called **Un-semantically Element**.

This has not a Cause of its own, and not has nor a certain Meaning. This is the Essence of Infinity, on which Infinity has structured his meanings.

Through Un-semantic, is understanding the Lack of any Meaning, what determines the Lack of any sense, face of the semantic, characterized through the Meaning, so through sense.

Each element for to get sense, has need at least of one Meaning.

Each Meaning that gives this sense becomes a Mirror.

Each Mirror to get a Understood must be based on an other Understood, as how, each Understood on his own Mirror.

This Fact sends us with the rationalization toward the Mirror of the Infinity.

The Un-semantic can not be Mirror, because has not a certain Understood.

3

The quality of the Mirror of the Infinite could not occur by itself and through itself, such as affirmed the philosophers, of the older schools, regarding on the weight of such a response. Then, how?

We can not say that the Mirror, in front of us, which belongs to the Infinite, sits there simply so, without no sense and without being put by anyone. All that makes sense or Meaning must be determined by "something", which to it determine this sense in turn. What is that "something"? To be, Un-semantic?

This is characterized by its Lack of sense, of Meaning.

Once is *characterized* by **Lack** of *Meaning*, can not be Understood. Once is not a Meaning, can not reflect at his turn, a Meaning.

However, and the Un-semantic has a meaning, exactly by his Lack of Meaning, which is a Meaning.

Then means that and the Un-semantic is a Semantic?

No, because the Semantic is characterized by Meaning, and the Un-semantic through the Lack of a certain Meaning, lack which precisely it, is a Meaning.

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Therefore the difference between Un-semantic and Semantic consists at level of Meaning, and namely, the Meaning of the Un-semantic is his Lack, while the Meaning of the Semantic is exactly his appearance. Thus, both the Un-semantic and Semantic have each in part, their own Meaning.

Once they have understood, they have and a sense of those, and hence the Un-semantic would become also a Semantic, but it is not at all so, because the Lack of the Meaning when it becomes Meaning through Lack, and thus is born the first Semantic Mirror, which is the Infinity.

The Un-semantic is determined through Semantic, and the Semantic through the Un-semantic, rationalizing through the Logical Coefficient 2 of our world.

If we rationalize through another Logical Coefficient, alongside of Un-semantic would more be, more, opposites representation of its, and next of the Semantic?

No, certainly not, would be more representations, of their opposites, because at this phase yet no there appeared opposites. Un-semantic is NOT an opposite of the Semantic, even if one does not has a meaning and the another one has a meaning, because any Opposite, face of the other one, is characterized by a different meaning. Once the Un-semantic has not a sense, so it has not Meaning, how may be opposable with the Semantic?

Through his Lack of Meaning! Then means that and the Semantic is an Opposite of the Un-semantic, through particle "**Lack**", particle on whose base the first Mirror was constituted and which determined a Meaning. **Then, the first Opposite, of the Meaning, becomes his own Opposite precisely through his Lack!**

This is the most important law on which is based The Coaxialism.

What namely has caused this lack?

Does she have a cause or an effect of his own?

The reasoning determines us to accede to the fact that precisely the *Lack* of cause is his own effect, as the *Lack* of effect is his own cause.

Then when "something" namely is missing, this it means that that "something" was sometime there but has disappeared.

Lack of a thing or phenomenon does not indicate us that that thing or phenomenon not exists, but rather that it was moved from that place. Automatically meaning of place brings us with thought to a certain position specified and determined of "something."

That position, was put there for to be produce the event and not elsewhere.

When talking about position or about a particular place, about the Lack of a thing or phenomenon, default we talk of an Event which has determined the respective Lack. Speaking about an Event, this means that this occurred somewhere sometime, before to is feel the Lack of that Meaning, precisely by his Lack.

Thus, seemingly, insignificant particle which is Lack, hides in her bosom, an ideational whole world, full of questions and opinions, which all lead to the involvement the First Semantics Mirror, which is the Infinite.

The appearance of the First Semantics Mirror, which is the Infinite, has at base an Event which it would be produced previously of the appearance of this Semantic Mirror, an Event which would be determined through his production, the Lack of any, Meaning, what would be become, Meaning, precisely through his Lack.

What namely was that Event?

Any Event has a certain, Meaning.

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What, Meaning, could had the respective Event, than that one, of to determine Lack, of the Meaning?

Indeed no another, Meaning.

But any determines Lack of a Meaning is a Meaning, and once that is a Meaning, belongs the Semantic, and noway the Un-Semantic.

Let determines, the Semantic, the Un-Semantic, for to be determine thus on itself?

If it is so, how namely, but especially through what, Meaning?

Through Lack, I will answer.

Through Lack, but this Lack is due to one Event, so, of a Meaning.

Which could this be?

Precisely his Lack!

The Lack of the Meaning has caused the Event, which consisted in appearance of the First Semantics Mirror, therefore of the Infinite.

Thus, the Un-semantic is determined through the Lack of any, Meaning, which in turn, precisely this Meaning, of the lack of Meaning, determines the Meaning of the First Semantics Mirror.

Thus, the Un-semantic is a Meaning of the lack of Meaning, which is not opposable with the Semantic, as, Meaning, but through the Lack of this Meaning.

This opposability, is a partial one, and noway total one, because the opposite of the Meaning, it would be, the Misunderstood, and not an other Meaning, which becomes Meaning, through his Lack!

Once it is only a partial opposability means that more there is another Element, partially Opposite, in addition to those two, that to complete, the opposability.

Why do necessarily have to complete the opposability and why can not remain only a partialy opposability?

In this case, not even, would not more be needed the Element that to make whole the opposability, and thus, things would be resolved until this point.

Not it can so something, because, every partiality, is reflected upon the Integer, determining an Integer partially, and any partialism in lack or in excess, determines an Integer in lack or in excess, giving to the lack or excess of this, the determination, of Integer.

Thus, and that partialism, must be nominated and attributed to this process of forming of Un-semantic and the Semantic, through her own contribution brought to the partialy opposability of the two.

For this will have primarily, to determine the partialy Element.

This Element is determined through the degree of partial opposability between Un-semantic and Semantic, partiality, determined by the Lack of the Meaning, which becomes Meaning, Element on that it I will call Element Periodically, because is reflected periodically, through the partialism of his opposability, in Un-semantic and Semantic, when intervenes for substantiation of those.

Thus the Semantic and Un-Semantic are interdependent through Periodic, because whenever the Un-Semantic will determine the Semantic, will appear periodically and, the Lack of the Meaning at Un-Semantic, which will determine the Semantic Meaning, hence, the First Semantics Mirror, which is the Infinite.

The Lack of the Meaning at Semantic demonstrates that is a Semantic Meaning, but that, only the Periodic can be responsible of the Event itself, of to pass the Un-Semantic in Semantic.

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The event in this place, is not produced neither in function of Time, and nor of Space, because until the formation of the Dimensions by the State of Fact of Open Knowledge, more is a long way, this Event is an Event based on the degree of opposability between Un-Semantic, Semantic and Periodic which determines the First Semantics Mirror.

This is actually and the first Event, which becomes Event, only from the moment of his producing.

4

How can we to talk about the moment of producing of an Event, once that it is not reported, neither temporary and nor spatial, in our case, to a certain landmark?

Which to be, that landmark?

In the present ratiocination, the landmark is formed from Periodic, Un-semantic and Semantic.

Can those three landmarks to determine the Event?

If yes, how?

I've reached, eventually, at Periodic, which is an Element, the same as and Semantic and Un-Semantic, on the way, of the degree of opposability between the two ones, discovering the partiality, of the opposability of the two ones, on which I named The Periodically Element.

It was this partiality of the opposability of the two Elements, Un-Semantic and Semantic, before or after their occurrence?

If it was before, then what namely has determined the Event of the producing of the other two?

If the Periodically Element appears after the appearance of the other two, it means that somewhere at the "Beginning" before it is producing the Event of their appearance, was another "something" which to determine this partiality, all through a partiality, hence, periodicity.

Was the appearance of the Periodicity once with the emergence of the Un-Semantic and Semantic?

To answer this question will have to see before, how namely we discovered the Periodic, and we will understand that we have determined him, all through the degree of opposability of the Meaning, which can make the distinction between Un-Semantic and Semantic.

Once was determined on this way the Periodic, this indicates us that somewhere "before" Un-Semantic and Semantic, was situated the Periodic, which is retrieved in the partiality, of this opposability.

Find in the partiality, of this opposability, means that is responsible for this and that all opposability is based on partiality.

Thus, the Periodic, was before of the Meaning, on which this has determined it, as being Partially.

What namely was this Meaning, something else than his Lack.

Thus, this Meaning, was determined as, Meaning through his Lack.

Two Meanings were therefore determined as being Meanings, due to a Lack.

This particle which is Lack, is the characteristic of the Periodic in totality, and the part which is missing from the Meaning determined through his Lack, hence, of the Periodic, is the part of Beginning, which is retrieved, in Un-semantic, whose Meaning consists in his Lack.

Thus the Meaning of the Un-Semantic, compared to Semantic, consists precisely in the Lack of the Meaning, hence, in Periodic.

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The Un-semantic therefore could not determine, the Semantic without Periodic.

Instead the Periodic has determined the Un-semantic through his own characteristic, which will print and to the Un-Semantic, which will be half Periodic and on half Semantic.

Finally the Periodic will appear both before and after creating, the Un-semantic and Semantic, complementing on these two, with his own Period or Partiality.

Why?

Because, the degree of opposability is partial, then when we refer at the Meaning Un-Semantic and Semantic, all this makes us to affirm unquestionably that and the Event is directly determined by the Periodically!

Moreover Primordial Event, has inserted in his framework, the Periodic, Un-Semantic and Semantic, all in their turn dressed in the clothes of the periodic, which is repeat and appears, again and again, determining the succession of Events to the Infinite.

This determination of the succession of Events to the Infinite is the law through which the bundle of the three determines, the First Semantics Mirror and the Primordial Meaning, for which, this was determined: the Succession of the Events.

Only in the moment when these three Primordial Elements: the Periodic, Un-semantic and Semantic, had determined the Succession of the Events, these were accomplices at the Becoming of future worlds that will come, and the Primordial Event was and him, in turn, dressed with the mantle of the Succession.

Be careful, although, I use the term of succession, this, in the present hypostasis, does not mean under any form, temporality, and nor hierarchy.

This remark must necessarily be done.

The succession in this case determines through, its Becoming, the Hierarchy, which in this context, not mean and Existence of Being, because more is long way up to Being, the fact that the First Semantics Mirror, which is the Infinite, becomes Partial through the Periodicity of the Events which are reflected in Him, precisely because each Event has in itself, incorporated the three elements: the Periodic, Un-semantic, and Semantic.

If every Event has incorporated the Semantic, this indicates us that the respective Event is the Infinite, or is a Mirror, quality which gives the Semantic, which is the First Semantics Mirror of the Infinite.

The answer consists in that the Primordial Event is composed from these three basic Elements: the Periodic, Un-semantic, and Semantic.

This Event Primordial, it was determined precisely through apparition of the Primordial Mirror, which is the First Semantics Mirror of Infinity, being the first which was reflected in this mirror.

Do not forget that, the self of the Event consists, and from this mirror, in turn.

What has him determined to reflect was firstly the Periodic, and less the Un-semantic, which was already on half, Meaning, so, Semantic, and through this, Mirror.

In the moment of the reflection, what could be reflected by the Semantics Mirror of the Infinite, was precisely the part of the Partiality, hence, of the Periodicity from Event, and half from the part of the Un-semantic from that Event.

Thus, only the Primordial Event is composed from the Periodic, Un-semantic and Semantic, and, other Events are composed from Periodic and half from Un-semantic, in fact, from exactly that part which completes the Lack, namely, from partiality, so, all from Periodic.

Therefore, only the Primordial Event contains the ones three Primordial Elements, while all other events will contain only the Periodic, the unique which could be reflected by the

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Semantics Mirror of the Infinite, because only the Periodic was not identified with the Semantic, and implicitly with the Semantics Mirror of the Infinite.

Thus at the origin of Succession sits this process of reflection in the Primordial Mirror, which is and will remains the Semantics Mirror of the Infinity.

All these Elements, the Periodic, Un-semantic and Semantic, possess a certain truth?

If none of them not possesses, a Truth, means that neither one is not True, and if him possesses, neither one of these Truths is not the Absolute Truth, because the Absolute Truth appears hardly at the level of Our Matrix, as being a determinant of the Instinct, so, at his apparition participates the Matrix, Purpose and Hierarchy.

In this case there can be talk about none of these elements, but more than that, not even of the illusion can not be speak, because his apparition is preceded by the other and other, Elements, which in Periodic, Un-semantic and Semantic, can not to is rediscover.

Finally are these True, or not?

If there were True, there would be nor deductible, therefore are True, and more than that, can be deductible even and by the Notional Truth, the one given by Illusion, once them we have deduced, and the Notional Truth, can be deductible as it can, and deduce in turn the Un-notional Truth, and at their turn Absolute Truth.

Once the Periodic, Un-semantic and Semantics, can be deductible, means that relies on a certain Truth!

Yes, I will tell you, but I still have a kernel of doubt, because the Absolute Truth and the Un-notional Truth become deductible, due to the fact they belongs to Our Matrix, directly determining the Notional Truth, on whose base, we think.

Fact, which in this context does not happen, because the Periodic, Un-semantic and Semantic, are with much before, of Our Matrix, and especially their Truths can not directly determine the Absolute Truth, but, all through an interposition, at least of Our Matrix, if not and of the other Elements, and in this case, the reasoning aforesaid, would fail.

However, suddenly intervenes, the Event.

5

Primordial Event determines the Succession of all other Events.

From that point, each element that is will determines, will be an Event - Element or Phenomenon or Thing, Object, etc..

From that time intervenes, the Succession, which transforms Self-determination of the Periodic, Un-semantic and Semantic in Determination.

Even if until now I used the term "determination" or of to determine a certain Meaning, I did not do it, in sense that this Meaning, follows another Meaning, because can not be affirmed, that without Event could be followed the Periodic, or Un-semantic, or Semantic, one to another. No way.

I used the term, to determine, precisely to be easier to understand in my dissertation, but noway, that would have had place a succession, which to validates the determinations of the respective Meanings, as being Event.

The Primordial Event appears only when all these Meanings are, and not before, and can not affirm that a certain Meaning, or Periodic, Un-semantic, and Semantic, were one before the other.

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To is form the Semantics Mirror, must necessarily to be the Un-semantic and Periodic, and, the same, to be the Un-semantic, was necessary to be the Semantics Mirror and Periodic, as well as, to be the Periodic, was necessary to be the Un-semantic and the Semantics Mirror of the Infinite.

All these have not made something else than to complete the Primordial Event, on whose base from yhay moment, we can talk really about Determination and, Succession.

Again attention, the Succession, about which I talk, is NOT a Hierarchical Succession, because the Hierarchy appears at level of the Our Matrix, once with the apparition of the Instinct.

It is a succession that has absolutely nothing to do with the Hierarchy, a Succession which focuses primarily on the Determination, and not on the Purpose of this Determination, because at this level we can not speak of a particular Purpose.

What is the purpose of the Periodical?

The Semantics or Un-semantic, and of other, the Periodic?

In any case.

Be the Purpose Primordial Event creation?

No way. If Primordial Event it would be produced with a certain Purpose, this would be had to is find, and at the level of the Periodical, Un-semantic and, Semantic.

If it would find and at their level, would mean that and they have a certain Cause, of whose Effect would become the Purpose, or a certain Effect whose Cause would become, the Purpose. This can not be so, because in this way, we did not do anything other than to us go back exactly in the place to where we gone sometime, and namely, at Our Matrix, and at the way how namely is born the Purpose, through her.

Another explanation of this reasoning for which the Purpose is not find at the level the Periodic, Un-semantic and Semantic is that if he would be really and at this level, then Our Matrix would be the Unique Matrix, without longer can be and another alongside her, what again can not be, because if would be Unique, should them determine on all these, and more than that, should determine the Determination from Indetermination, because the Periodic, Un-semantic and Semantic are Indetermination, which in totality determine the Primordial Event, the First Determination.

Why are these the Indetermination even though they are interdependent some of others?

Interdependence may be one of the principles which to determine the Determination but not the Unique.

Interdependence without Event, can not be Determination, because any Determination is subject to an Event.

Only in the moment when we use the term Event - Determination, we can indeed talk about Determination.

The Periodic, Un-semantic and Semantic, appear "Before" of to is produce the Primordial Event, and thus belongs to Determination only through Interdependence, and not through Event, taken each in part.

From this cause, each in part are justified by Indetermination.

Thus the Indetermination determines the Determination, due to the Primordial Event, and from this moment the Succession occurs.

Succession par excellence, is a Determination, in which is find, due to the principle of interdependence, the Periodic, Un-semantic, and Semantic, and through Semantic, the First Semantics Mirror, so, the Infinite.

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Thus each new Event that will follow the Event Primordial, will have in him all these, on base of principle of Interdependence, but and due Determination, because any determination is Interdependent with the Indetermination of the Periodic, Un-semantic, and Semantic.

On the basis of subsidiarity and completeness, we will finally arrive and at the Absolute Truth, Notional and Un-notional Truths, that will have included all these in their self.

Thus, the Absolute Truth will "contains" both the Periodic as well as Un-semantic and Semantic, being he himself in his self, an Event, like all other Truths that him follows, as of otherwise, the Our Matrix, Purpose, and Instinct, whic him precede.

Based on this reasoning we can say firmly and unquestionably that the Periodic, Un-semantic and Semantic are True, through the Primordial Event and the Events which him follows!

As I said the Semantics Mirror which is the Infinite, will may reflect only the Periodic, because only this is opposable to the Un-semantic and Semantic, because the Semantics Mirror is made up of Semantic, as it falls and the Semantics part, of the Un-semantic, which in turn will give the Periodical part from him, to the Periodic, since the Un-semantic is composed of Semantic and Periodic.

A Mirror, will not reflect on self, never.

Therefore, he who will be reflected will remains only the Periodic.

Instead the Periodic separated from the Semantics Mirror, which has and role of the Primordial Event, will realize the Succession, of other and other, Events.

Thus, in this moment the Periodic is herewith to the succession of the Events.

It is easy to understand that this Succession of Events is reflected in her turn in the Semantics Mirror, and what will result after this reflection, will be a new formation.

For that this Succession to be reflected in the Semantics Mirror, will have need the substrate, on which to him reflect, because you can not reflect a Succession, which actually not represents anything, this substrate not being something else than the Periodic subjected to the Succession.

When the Periodic subjected to the Succession, it will reflect in the Semantics Mirror, which is the Infinite, the result will not only be the Periodic subjected to the Succession, but rather the way how this is reflected of the Semantic, resulting a Semantic Periodic.

The Semantic reflects the Periodic, in function of him, and not of Periodic, giving it to this, a part from the Semantics properties.

The Semantics Periodic is subjected to Succession, and is almost the same product Primordial, if would not missing a single Element, and namely, the Primordial Event.

After how is can it see, the Periodic and Semantic, will follow one after another further, and the Semantic will possess in this Succession, the quality of Mirror, while the Periodic, the quality of to be, mirrored in that.

Thus is born the long string of the Mirrorings in the Infinite Semantic.

6

Between Periodic and Semantic we can talk of opposability, but not and about their result, because when the Periodic is will reflect in its own Semantic, with which was related still from the Primordial Event, the result will be an other Semantic Periodic, an other and another, but with as will increase, their reflections string, with both the degree of opposability of the reflections from the end of the string will be lower face of the reflections from the beginning of

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the string, and thus exactly as in the laws of the opposites, each Opposite at Infinite, will become identical with the another opposite, located at Infinite, towards this.

This aspect will indicate us a new Truth and namely that the result of the reflection of the Periodic in Semantic, will lead at the same Semantic Periodic reflected at Infinite, and thus the Succession, is will reduced at the Succession in self, beside of the Primordial Event, coming back again from where we started.

Once the circle is closed, this will be constrained to be reflected, this time, in his own Circle, composed from the Semantics Mirror, the Periodic, the Succession of the Events, and the Primordial Event.

Once closed, this Circle, will see that none of these Elements is NOT opposable with the other.

Semantics Mirror will no longer reflects the Periodic, therefore the Succession, no longer will determine the Events, and Events subjected to Succession will become one and the same with the Primordial Event.

In this case Semantics Mirror will not can reflect, than one thing: the Closing of the Circle, the unique possible Opposite, which remained to the Infinite, and which is the Event of the Finite birth!

Only this time we can talk about a reporting Mirrored of the Infinity, face of Finite.

This Finite, in turn will follow to receive the characteristics of the Infinite to which they report, and namely, on those of the Succession, periodic, and Event.

This Succession it will done at Infinity, thus giving the connotation of the Finite, of to follow one after one, at Infinity, through the multitude of Events that is due to Periodicity.

After as can be seen and this Finite, is all an Infinite, but which possesses the Succession of the Events.

This Finite it can reflected both in his own Semantics Mirror, and in, the Semantics Mirror from which comes, because after Closing the Circle, the result was a new Semantics Mirror, Succession of Events and Periodic, but this result is different from the one which resulted him, because Never, mother will not be the child, and reverse.

Using this reasoning, we get to determine, new and new results, at Infinity.

After the Finite it will reflect in its own Semantics Mirror, will have a result, and after it will reflect and in the Semantics Mirror of the Infinite will have another result.

These results following one, after another, at Infinite, will determine an Infinity of new and new, Arrangements, Combinations and Permutations, between Periodic, Semantic, and Event, so that mirrored at Infinite, these will become an Infinity of Elements, which, will not be opposable, one, face to another one.

This is the birth moment Matrices.

*Nor a Matrix is not opposed to other, because each Matrix, is formed from **Periodic, Semantic, and Event.***

In this case means that each Matrix is an Event that its produced following the reflection of this in the Semantics Mirror of the Infinite.

Each Matrix will possess its own Semantics mirror, through which it will reflect, in her turn, the Structure on that a will develop.

As shown, the Circle has determined a Finite, yet before the Primordial Factor, only that this Finite was focused on the Infinite, on the infinity of events, and not by reporting to the Infinite, how a will be done the Primordial Factor.

It is a great difference between the two representations of the Finite.

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One is the Finite of the Infinity, as in the case of the Circle, and with all another, the Finite, face of the Infinite, as in the case of the Primordial Factor.

Moreover, the Finite of Circle has its own Semantics Mirror, hence his own Infinite, thus that we have not of to do, in no case, with a finite, "totally ", but one Partially, Periodic, while the Finite of Our Primordial Factor is a "totally" Finite!

I think that one of the most interesting reasons of reflection would be the one concerning Our Matrix, at Purpose of Matrix, and of course, to module as this generates the Instinct.

Each Matrix is composed of three elements, namely from Periodic, Semantic, and Event.

In which measure the Event can be determined as being an Element?

Just due of the feature of the Succession.

The Succession itself is an Event that will follow another Event.

The Succession determines the Precedent.

What is the Precedent of the Matrix?

The Periodic, Semantic, and Event.

This means that has determined a reflection, in the Semantics Mirror of the Periodic and Event, what has determined the becoming of Our Matrix.

Which was, that Event?

Coincided with the combining the reflection of the Finite, in his own, Semantics Infinite Mirror, as and in the Semantics Mirror of the Infinity.

Finite with Semantics Infinite Mirror, and Infinite with the Semantics Mirror of the Infinity, two Semantics Mirrors, which reflect in within their, the Finite of the Circle, what is interposed between these two Semantics Mirrors.

This is the image of a matrix.

This interposed circle, between the two Semantics Mirrors, it will reflect to the Infinite, from one into another.

Are these two Semantics Mirrors, parallel one, face of to another one?

For this will have to find out, how namely, it reflects the Finite of the Circle.

I just said, that both, in Semantics Infinite Mirror, as and in the Semantics Mirror of the Infinity, so, in both Semantic Mirrors simultaneously

Simultaneity not always, can determines parallelism.

The mirrors could be arranged at a certain angle to each other without that they are parallel but at the same time, the Finite of the Circle to can be reflected of both Semantics Mirrors.

What else would more be apart from simultaneity?

The inclusion, I will affirm.

Both Semantics Mirrors are included one in another one, because the Finite of the Circle when is reflected in a Semantics Mirror, is reflected simultaneously and in the other one.

The inclusion is due and to Succession of Event, because the Semantics Mirror of the Infinite, which is and the Primordial Semantic Mirror, was before of Semantics Infinite Mirror, of, the Finite of the Circle, which is circumscribes in the Primordial Mirror, circumscribing, the Semantics Mirror of the Infinite of the Circle.

The simultaneity and inclusion determines parallelism of the Mirrors, only Parallel Mirrors will may reproduce the image simultaneously and the image included one in another.

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Thus, the image of Matrix is that of a Circle guarded by the Semantics Mirror of the Infinite on the one hand, and on the other side in the Perimeter of Circle lies the Semantics Mirror of its.

It's easy to imagine such a picture.

Can we even do the following experiment, namely, to put in front of a Mirror, a circular cardboard, which has framed in its perimeter a Mirror.

The Mirror in front of which, we put the circular cardboard, with the Mirror attached to its perimeter, will reflect both, the cardboard as and the Mirror from its perimeter, while the Mirror from its perimeter will reflect the image received from the other Mirror with the entire cardboard, including with her.

This Mirror will resend the image received about her and about the cardboard which symbolizes the Circle, back to the Mirror which sent the image.

Thus, the image it will multiply between the two parallel Mirrors to Infinity.

This is the image of a Matrix.

Two parallel Mirrors and a Circle.

I would like to it understand that this image of the Matrix is only valid for the reasoning focused on base of the Logical Coefficient 2, because on base of other, Logic Coefficients, the number of Mirrors will be equal to the number of Logical Coefficient.

If we rationalize on base of the Logic Coefficient 100, we will have a hundred of Semantics Mirrors, where each it will reflect in the other one.

An important question that arises at this point is whether we rationalize with a Logic Coefficient 77, which is an odd number, and can not be divided in, half equal integers, then more can occur the parallelism between the Mirrors, knowing that two or more Mirrors, become parallel if they it reflect one in another?

Yes, I will reply.

At a Logic coefficient 3, Mirrors can be placed in triangular form, one towards the other.

Then, has resulted a rule, namely Logic coefficients with odd and even numbers, can determine the parallelism of Semantics Mirrors, according to their geometric arranging, such that all Semantic Mirrors to be reflected one in the another.

If we rationalize with an Infinity Logic coefficient, this fact means that will be an Infinity of parallel Mirrors of the Circle, and another Infinity of parallel Mirrors of the Semantic Mirror of the Infinity, so, we come back to two infinities?

Exactly, and once we come back at two infinities, these it will reflected to Infinity, one in the another, coming back actually exactly there where we started once, at Circle, his own Semantics Infinite Mirror, and at the Semantics Mirror of the Infinity: the Matrix as a generalization, among that and Our.

Demonstrating the image of the Matrix, seen from more circumstances of the Logic Coefficients, interests me how namely Our Matrix has emphasized the Purpose, of the Form and Trace, because, in definitively, the Purpose of its own Trace, is the Form, which it will form in its Trace, to determine the Instinct.

Why the Instinct, and not something else?

Why the Trace, and not the Form?

Absolutely all Matrices, have the image formed from a Circle, with a point in middle, which is the Semantics Infinite Mirror of this one, and all this Circle is in front of another Semantics Infinite Mirror, but which is no longer a Circle, but a Semantics Infinite Mirror?

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There are several absolutely troubling questions on which we are entitled to us them pose.

First of all you will have to start with the last question, namely that with the image of the Matrices.

Firstly starting from the Circle, we realize that in its center lies Semantics Infinite Mirror, Mirror that can just as well to determine the center of the Circle, what and does.

Distance from the center of the Circle to its circumference is the radius, which is a line that will unite the two points, the center with a point on the circumference.

Circle is the only geometric figure whose circumference is represented by an infinite number of points, so, from its center, to the circumference, it can lead an infinity of rays.

All this infinity of rays will be reflected in the Semantics Infinite Mirror, alongside the own Semantics Mirror of the Circle, giving an infinity of images of each Matrix in part.

Thus each radius joining a point on the circumference will can be determined through a Matrix, having hers own determination, both through the point of the circumference of the Circle, as and through the common Semantic Mirror which is the center of the circle.

However I said that every matrix is a Circle that has its Semantics Mirror, included in circumference that is actually its center, and not a point somewhere on a certain circumference of the Circle, which to determine its radius when, this point is reflected in the Semantic Mirror of the Circle.

If each Matrix is a Circle, how can be an infinity of such Circles, which to have the same Center in the Semantics Infinite Mirror of the Circle?

As is well known, until now I explained as possible concise, module how is determine and is created a Matrix, and moreover I explained and the image of the Matrix.

In the beginning was the Semantics Mirror of the Infinity, or the Primordial Semantics Mirror, which, determined the Semantics Mirror of the Circle, which became Circle, once what was realized the route of Circle, once what this route was closed, due to the Periodic, Semantic and Event.

Thus, circle has received its own Semantics Mirror, which is actually the center circle.

Always circle circumference is in function by its center.

Infinity of points of the circumference will always have the same center, so, infinity of Matrices will always have the same Semantics Mirror.

But each Matrix is a Circle and not a point of its circumference, which is reflected in the Semantics Mirror common, for to can be reflected, in turn, in the Semantics Mirror of the Infinity.

In the experiment, aforesaid, I have demonstrated how a parallel Mirror will reflect image of the other Mirrors to Infinite, how of otherwise, will do and the other parallel Mirror, or and others parallel Mirrors, if are rationalized through a Logical Coefficient greater than 2, which is the Logic Coefficient of our world.

I also said that, at an Infinite Logic Coefficient, the infinite number of Parallel Mirrors will lead to the return to the first Mirror, so we'll come back where we started.

Exactly, so, happened and with every circle of each Matrices.

From the moment when appeared the first Circle, which was Closed due to the Succession of Events, Periodic, and Semantic, appeared and the Semantics Mirror from the center of respective Circle.

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Once, appeared this Mirror, has reflected both the Circle, in other Semantics Mirror of the Infinity, as and on it herself in that Semantics Infinite Mirror, determining an infinity of such Semantics Infinite Mirrors of the Circle, reflected in the Semantics Infinite Mirror.

Each such reflection is a Matrix, composed, I repeat, from, Circle, Semantics Infinite Mirror of the Circle, and the Semantic Mirror of the Infinity, in a word, from Circle and the two Semantics Infinite Mirrors.

Thus is demonstrates, how the same circle, can determines and sustain as structure, the infinity of Matrices.

Then, how do we get to that point, which united with the center gives the radius, as well the identity of a certain Matrices? Very simple.

At Infinity, but rationalizing through the Logic Coefficient Infinite, we return again to where we started, at the initially Circle.

Thus and only thus all Matrices have a common point in that initially circle, which us come again under the form of a point on the circumference of the Circle, that a unites with the center of the circle, realizing the radius.

But this time returning to Our Matrix, I wonder what namely has determined that this be the Trace, in which the Instinct to take Form? Why Matrix-Purpose?

The fact that each Matrix is a Trace of the Semantics Mirror, Periodic and Event, which has followed in its creation, is as can be of plausible, since whatever we say, the Periodic is the one which was reflected for to determine, on base the Succession, the Circle which was Closed.

I am aware that I can use the pleonasm, when I affirm, that the Circle was Closed, because any Circle is a geometrical figure Closed, and noway Open, but I do it to strengthen this claim.

Once each Matrix is a Trace, each Matrix is a Purpose of the Form, that has let the Trace?

If each Matrix is a Purpose of the Form, that has let the Trace, then it means that all Matrices are the same?

Not, under any circumstances.

Each matrix is developed differently from the other, simply because if all they would be at same, would mean that the full diversity, to it reduce to the same template, and implicit to disappear.

Even though at the origin of Matrices stand that parallelism of Semantics Mirrors, can not be discussion of two identical Matrices, which to develop the identical Universes.

In support of this statements, more stays, and reasoning that if two Matrices are identical, the Circle would not Close, there would be no Circle, would not give birth at his own Semantics Mirror, and nor, its reflection in the Mirror Semantics Primordial, that of the Infinity.

Because simply would disappear the infinity of points that make up the circumference of the Circle, is will summarizing in only two points, that at most could unite, a line, that finally, to reduce to a single point, which is absolutely excluded!

If two Matrices can not be identical under no Form, which is the Cause that them realizes in this case the variety infinite of Forms, which it will determine in the Traces of those Matrices, determined by the Periodic, Semantics Mirrors, and Event?

First, at this Cause will participate the quality of the Event Matrix of to follow one after other one, what it will guarantee each Matrix, that in its Trace left by the Periodic, the Semantic, and the Event, from which is composed, a Matrix, will appear a Form that will follow the Event.

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To appear that Form, each Matrix will have to develop that "something", that would guarantee its uniqueness.

In the case of Our Matrix, is the Purpose.

The Purpose is not the Form that is will curdle, in the Trace of Our Matrix, but is the one which guarantees the Uniqueness of this Matrix in relation to all others Matrices.

How guarantees the Purpose this thing?

By mode how is seen, the Mirror, within this Matrix, and namely under form of Knowledge, Purpose of Our Matrix refers to the types of Knowledges, among which, we determined until Present, the Closed Knowledge, and the Open Knowledge.

Therefore Our Matrix can be called Matrix-Purpose.

This Purpose is responsible of the Form, which it will be formed in Trace of Our Matrix, but more than that, is responsible of the Trace of Our Matrix.

How exactly is responsible of this Trace, once what at its formation have participated the Periodic, the Semantics, and the Event?

Can form the Purpose, this Trace, after its own will, and if so, how namely?

The purpose has formed the Matrix Trace, after Absolutely Necessary, its.

Each Matrix is formed from Periodic, Semantics, and Event, but all these give to each Matrix, through their interdependence and a fourth element, that intervenes as a result of the interdependence of the other three, and which is Absolutely Necessary, that I it mentioned before.

How intervenes Absolutely Necessary from this point of view?

The Periodic is reflected in the Semantic, giving birth to another Event, than the one who has completed the three Elements above.

Through birth of the new Event, is creates a Succession of such Events, achieving a plurality of Events.

Previous Event will always be another Event even if it can be absolutely identical to the first. Particle "other" determines a change, a transformation, face of the previous Event, a Matrix different from the other Matrix, what is due to the Absolutely Necessary, structured in particle "other" just said.

So is Absolutely Necessary that the two events be different even if they are identical.

This rule is that which determine the Purpose in the case of Our Matrix, and not haphazard, this Purpose is sighting the Mirrors as Knowledge.

For this, in the Trace, of Our Matrix, it will form, the Instinct, the first Element of the Hierarchy, which means that can not be determined the Knowledge without Hierarchy, as can not be determined the Knowledge without Purpose!

This is again one of the general rules valid.

Regarding Absolutely Necessary, I said, that is and the quality of Mirror of the Instinct, in which is reflected the "I" of Creator Factor, to determine the process of Knowledge.

Thus, the Absolutely Necessary, appears in in many plans, but he becomes for first time Present at the creational level of the Matrices.

Even on other plans is a helper of the process of knowledge.

The Purpose is the one responsible of to impregnate both, to the elements of Hierarchy as well, to its elements, so, of the elements of Purpose, the quality of Mirror, to perpetuate the process of the Knowledge.

Instinct becomes a Mirror in turn, for the Primordial Factor, that and will reflect the own "I" in Instinct.

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Another very important characteristic of Our Matrix elements is that each Element, in turn, is retrieved in a greater or lesser extent, in the process of Knowledge of the other Elements.

Referring to Knowledge, I have spoken so far on numerous occasions, but this time I will determine and other types of Knowledge, apart from Closed Knowledge, and Open Knowledge, characterized each in part, by the Truths, that they represent.

We used the two types of Knowledge, because I realized, the image of Our Matrix, viewed through the Logic Coefficient 2 of our world.

Once there are more Logic Coefficients, and other and other, Logic Levels, means that in same time there are and several types of Knowledges or perception of the two Knowledges.

Never not we can affirm that in the case of the Pure Thought, of Our Creator Factor, would be only the two Elements: Absolute Truth and His Absolute Knowledge.

To determine a different Logic Level, or even more than that, or just to determine another Logic Coefficient, which is a simple link from infinity of the Logical coefficients that forming a Logical Level or Anti-logical, or other, beside the Absolute Truth and Absolute Knowledge of Creator Factor, must to is more find, and other items.

All so, beside Absolute Truth and Absolute Knowledge of the Primordial Factor must is more find and other Elements.

All these elements it will be called Semantic Elements.

Thus will be Semantic Truths, Semantic Knowledges, etc.

For it we will have to return back again to origins to make a determination absolutely necessary to future development on that a we will achieve:

Periodic and Un-Semantic Element stays at the base of Infinity, which is the first Semantics Mirror, at base of the Semantic Destiny, of the Semantic Truth, of the Semantic Originar Thought, of the Semantic Knowledge, of the Semantic Pure Thought, of the Semantic Person, of the Semantic Notions, of the Semantic Mirrors, of the first order Semantic Elements, that are continued of the Existence, of Being and Life Factor up to Infinity, etc.

This is the first image of other Elements, which, as well as Absolute Truth, Un-notional and Notional, longer are infinity of Semantic Truths.

1.3.CHAPTER 3

SEMANTIC TRUTH, SEMANTICS KNOWLEDGE, SEMANTICS MIRROR, AND THE REASON OF CREATION

1

Knowledge is and will remain privilege of Our Matrix, even if it would may find and in other structures of the other Matrices, but under, with all other forms, having others and others, compositional factors, what will denote a derived, at least in addition to Knowledge from Our Matrix.

Thus, any Knowledge that is not based on the Absolute Truth which has its origin as the Instinct, on the Primordial Factor, whose "I" is mirrored in the Instinct, is a Semantic Knowledge, if at its composition has intervened or not to directly a certain Matrix.

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Imagine how it would look a Knowledge, without her to be determined by a certain, Primordial Factor, that at its composition, to not more participate the Instinct, that, to not more become an attribute of the Pure Thought of the Creators Factors, so in the finally to not more can be synthesized by Illusion and dressed in her clothes, the Man finally to not be not nearly the one who Knows and participating at process of Awareness - Knowledge, that Factor of Life, to not more exist, the same as and the Existence, etc.

All this can Happen in the other and other, Matrices, but and before these to be determined.

All these types of Knowledge I them have named as being Semantic Knowledges.

For each process of Knowledge is necessary a certain reflection, of this Knowledge realized by a third Element, such as the Factor of Life, Notion, or any other Element which to can have the role of Mirror.

This is possible and to other Matrices because the Un-semantic Mirror, that directly participated at their composition, them has impregnated at each in part and the quality of Mirror.

However the Derived Knowledge is NOT a Knowledge, in the true sense of the word, because it is found only in the Our Matrix, because at other Matrices, we will not find, the Hierarchy and Purpose.

How would look a Knowledge, without that in it to is reflect the Purpose and Hierarchy?

However, and the Knowledge of Our Matrix is a Knowledge Derived, face of the other Matrices, face of which happen exactly the same phenomenon.

What, it retrieves at the basis of all knowledge processes?

Truth.

Each knowledge must relate to a certain Truth, whether it is a Untruth.

So far we have used the terminology of Absolute Truth, and Notional Un-notional with afferent explanations how they occur.

Absolute Truth within the Our Matrix appears as being an Element of the Purpose, which alongside this recognizes as being True, the "Self" of the Primordial Factor, after that disappears out forever, but and in this case, it will report always to other Truths, becoming their Essence, dressing it thus with the Untruth Un-notional and Notional.

How namely can be determined the Truth, face of which to be reported *the Semantic Knowledge*?

But perhaps the most important question is how namely determines this, *the Semantic Knowledge*?

To answer these questions, will must first of all to return to the primordial Elements that determined the infinity of Matrices, ie the Periodic, Un-semantic and Semantic.

All these had to be reported at a certain Truth, only if to be Known, otherwise the Truth without Knowledge would not have had any sense.

If to be known another question immediately arises, and namely, by **who**?

Through the fact that all these are deductible even and our world because them can determine here in this work means that these are Known, not only by me, but by all that them will deepen with time.

But let's face it, these not it leaves Known and have not appeared only to make us happy, and nor Existence, and nor the Primordial Factor, not have appeared only that we to exist.

The reason is with all another, and more than that, is totally independent of us.

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Man is not nothing else but a simple derivative, of all this magnificent Creation of the Periodical, Un-semantic and Semantics, which are reflected continual by the Primordial Semantics Mirror, of the Infinite, in All and in Everything.

To find out the Reason of Creation should to understand how has appeared the Truth, which to be reported at Semantics Knowledge and which is the Semantic Truth.

If at the level of Our Matrix, the Absolute Truth comes as a Purpose of the Instinct, at the level Primordial Creational, can not become a purpose of the Periodic, Un-semantic, and Semantic, instead can become the first, Mirroring of the Primordial Event, the one which will give birth to the Succession, Mirroring of its in the Semantics Primordial Mirror.

In the moment when appeared the Mirroring, this was and the first Event, becoming the Primordial Event.

What has mirrored, this one?

The Periodic, because the Un-semantic is composed in turn, from Semantic and Periodic.

Thus was determined the Semantic Truth.

Par excellence, the Semantic Truth is a Mirrored Truth, so at the origin of the Semantic Truth stands the Semantics Mirror.

As strange as it would seems, but the Mirror is the Essence that stays at the base of All and Everything, is the Motive of the Creation!

Mirroring of the Semantic Truth by Semantics Mirror has determined the Primordial Event once with *Semantic Truth*, because the Primordial Event is the first face of the Semantic Truth, and after that, this Primordial Event was followed by the infinity of Events?

The question is on so complicated to our understanding, on how becomes the answer.

Semantic Truth is timeless, because at that level, nor we can not to us make illusion that would exist a certain Dimension.

In this case we speak of a Succession but without the dimension of the respective succession, with the understanding of the Our Logic Coefficient 2, us it is very difficult to discern.

Once *the Semantic Truth* is determined by the Primordial Event produced by the Semantics Mirror, and Event Primordial is a Semantic Truth face, means that the Succession, was determined by reflection of the Primordial Event "**recognized**" by its own Semantic Truth, in the Semantics Mirror.

This recognition has led to the determination of the second, the third event until the Infinite.

It is an un-dimensional succession, of the event.

In the term "**recognized**" enters instantaneously the Knowledge.

Thus Semantics Mirror Knows the Primordial Event, which has the attribute of Semantic Truth.

In conclusion, *Semantic Truth* is the Primordial Event Recognized Semantics Mirror Primordial of the Infinite.

The first attribute of Semantic Knowledge is Recognition and not Knowledge, why?

Recognition is by essentially "something" Known, forgotten and Known again, or something which has more been Known and before the respective Knowledge.

This means that the Semantics Mirror has more Known sometime previously, the Primordial Event and *Semantic Truth*?

Yes!

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Wh The Periodic, Un-semantic, and Semantics are in their totality an Event Primordial, but taken partially, the Periodic will always be opposable of the Semantics, so and the Primordial Event will become opposable to a part from its own structure, which is the Periodic, defined through partiality compared of Semantic.

Thus the Primordial Event will be eternal Recognized by the Semantics Mirror, Recognition which is the base of the Semantic Knowledge.

2

Recognition always denotes a preceding of the Knowledge.

This precedent it reduce finally at Periodic.

Thus Semantics Mirror will always mirror a Precedent of the Knowledge.

This Precedent of Knowledge is in fact the *Semantics Awareness*, the same how the Awareness of Our Matrix is reflected in Notion, or Life Factor, for to can be reflected under form of Knowledge to the one who issued the reflection.

Only now the semantic tableau takes contour.

Periodic is the Precedent, Awareness which will be determined in Knowledge through the Semantic Mirror.

What namely has determined this Awareness, which consists in the Precedent of the Knowledge, and namely in Periodic, I explained detailed until now.

Why can not it assign meaning of Knowledge to that Precedent, and not of the Awareness?

The answer consists in that the Semantic Mirror can not reflect the same Knowledge on that a receives, because and would lose the quality of Mirror that consists just in the understanding of a particular landmark, on that it transforms in mirrored image, the image that may always be known by other and other, Elements, if they have the ability to Know, the respective image.

Thus, the Precedent of the Knowledge becomes a certain landmark, and not a Knowledge.

But due to the fact that the Precedent of the Knowledge must also be a Knowledge, however a Knowledge - Landmark, this Knowledge - Landmark, is actually a Awareness that represents the Landmark of the Knowledge.

However, any other, Landmark, can be any something else than Awareness.

Why this Landmark of the Knowledge becomes Awareness?

It is true that any other Landmark, besides of Awareness, which and she in turn is a Landmark, that it will mirror in the Semantics Mirror, is with all something else than Awareness.

Can be any other possible, Meaning, but any Landmark, then when is reflects in the Semantics Mirror for to be transformed in Image, so, in Knowledge, becomes directly Awareness.

Through the process of Awareness, each Landmark, receives from the Mirror Element, in which this one is Mirrored, the characteristic of being assimilated by the Mirror.

In the moment of the event when a certain Landmark is assimilated by the Mirror, this becomes by default, the Awareness, following to be transformed in Knowledge by Mirror.

We must do a remark, and namely, the process of Knowledge does not occur from the moment of the event, of the assimilation of the Landmark, by the Mirror.

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I say eventful, since the process of assimilation is structured on a certain Event.

This is an Event, that one of the Assimilation, and not of Knowledge.

The transformation of the Awareness in Knowledge, coincides with the change of the Event, of the Assimilation of the Landmark, which is the Awareness with the Event of the Imagistic reflection, by Mirror, of the Landmark, which is the Knowledge.

Thus the Knowledge becomes an Event of the Imagistic reflection of a certain Landmark, while at the level of the Knowledge this Image is missing.

To be more explicit to imagine that we are in a forest for many years and we have no Mirror at us.

As time went by we forgot how we show, but we are aware of certain landmarks, about how namely we could show, but all this without to we have any Image about how we show.

At most we can to remember an Image, due to another previous Knowledge, about how we showed. Suddenly before us, appears a lake with a clear water.

Then, us comes the idea of us look into the crystalline undulations of the water.

Only in that moment we realize our Image, hence the act of Knowledge will be fulfilled, preceded by the act of Awareness about us.

Of course that this example is very far about what namely I demonstrate here, but it is equally suggestive.

We humans can not differentiate between Awareness and Knowledge, than in a measure very restricted, and then only on the base certain abstractions, and noway on certain senses, which attributes the process of Awareness to the one of Knowledge.

Smell, sight, hearing, all that we feel, we assign the process of Knowledge, without to realize the Awareness in self, on which we assign of the Knowledge.

This game of the preceding Image with the present Image, make also part from the Illusion of Life to Man, while, then when I affirm about the true Awareness, this is no longer assimilated of the Image, but of the Landmark, which will become an Image on the base of a Mirror.

Returning, perhaps, at most troubling question that it can ever put, and namely why it is the Mirror, the Motive of Creation?

So far I think I analyzed on all possible parties, the subject of Mirroring and of the Mirror, trying to reach in the "bowels" of this process which is that of Mirroring.

Why a Creation, so of grandiose, is relying on Mirror, and especially uses the Mirror, as being its Motive?

Speaking of Creation, we need a Creator of this Creation, because any Creation, has His Creator!

Who is the Creator of the Semantic Mirror?

The Periodic, Un-semantic, and semantics, we said until now.

But on these, who namely created them?

The answer consists all, in Mirror.

I just spoke about Precedent, Awareness and Semantics Knowledge.

What might be the Precedent of the Semantic Mirror, of the Knowledge reflected by this, if not the Periodic that represent a certain Landmark, what follow to become Aware, all by the Mirror.

What is the Precedent of the Semantic Mirror?

The Periodic.

What is the Precedent of the Periodic?

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Its Awareness as the Landmark.

What is the Precedent of the Awareness as Landmark?

The Semantics Mirror.

What is the Motive of Creation?

The Semantics mirror!

What is the Mirror?

Reflection!

What is the reflection?

Knowledge.

What is the Knowledge?

A picture of a Precedent Landmark, an image of the Awareness?

Of whose, Awareness?

Of the Precedent.

Of whose, Precedent?

Of the Knowledge!

Conclusion: ***The Reason of Knowledge is the Knowledge, that becomes and the Reason of Creation.***

Thus, the Motive of Creation is outperforms as being *Semantic Purpose*.

Semantic Purpose is the one that determines in its turn the *Semantic Truth*, and implicitly, the Semantic Destiny of this one, like the Purpose of Our Matrix through Instinct, transformed in the Purpose of the Instinct, determines the Absolute Truth.

Semantic Truth was determined by Primordial Event produced once with the reflection of the Periodic by the Semantics Mirror.

At the Creation of the Semantic Truth, intervenes the Primordial Event, Semantics Mirror, and the Periodic, the one who through its reflection in the Semantics Mirror, determines the Primordial Event.

Thus, Mirror precedes Semantic Truth, so, and the Motive of Creation or the Semantic Purpose, precedes Semantic Truth, but not it determines in totality, as in the case of Our Matrix, and namely, the Purpose determines the Absolute Truth, but Periodic, due of the Precedent.

3

Semantic Purpose determines the Knowledge, and this one, due, of the Precedent, which is main characteristic of the Semantic Knowledge, determines the Landmark, which due all, of the Precedent, it will assimilate of the Semantic Knowledge through Semantic Awareness, following that this one to be transformed in its turn, in Semantic Knowledge.

Whenever is produced the process of Semantic Knowledge, an Event, occurs, and thus is determined and *Semantic Truth* and *Semantic Destiny*.

Must done necessarily the remark that in the beginning, *Semantic Truth* was determined by the Primordial Event that occurred only once, but then all Events that have followed were based on the same Semantic Truth, produced by the Primordial Event, and not on a new and new Semantic Truth, with Semantic Destiny.

Thus due to the Periodical, the Semantic Purpose, is will report at the *Semantic Truth* determined by Primordial Event, whenever will take place a new and a new process of Knowledge, but must done again the remark, that the Semantic Purpose participates at the

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determination of the Semantic Truth only once, and namely, then when is produced the Primordial Event, and not how many times this one is accessed by *Semantic Knowledge*.

Instead *Semantic Truth* will remain determined, always partly by the *Semantic Knowledge*, due of the Precedent.

Semantic Truth will be the one of whose main feature will consists in Precedent.

Semantic Truth will become Precedent for the *Semantic Knowledge*, due of the Primordial Event, and once with this, responsible for Awareness of the Landmark of the future Semantic Knowledge, which will follow beside a new Event and a new Image of its.

Once that can be determined the Semantic Purpose, through the fact that this is due of the Semantic Knowledge, as being the main Reason of the Creation, then the Semantic Knowledge, more is opposite of the Semantic Truth, as is happening in the intelligible Universes, of the Our Creator Factor, or not?

To resolve this desideratum, will must, above all, to we realize the structural imaging of the Semantic Truth and of the Semantic Knowledge, from the point of view of the Semantic Purpose.

What is the Semantic Purpose apart from the Semantic Knowledge? No other.

Semantic Purpose has not as target the Semantic Truth, as and in the Universes of Our Matrix, but the Semantics Knowledge.

Semantics Mirror represented here through the Semantics Knowledge, and, the Semantics Awareness, because the Semantics Awareness is the Assimilation of the Landmark, of by Semantics Mirror.

The Semantic Purpose, that of the Creation is Semantics Knowledge, and Semantic Truth is determined by the Semantics Mirror once with the first Event, which is and the Primordial Event.

From here it follows that not the Semantic Truth, is the one that determined Semantics Knowledge, but Knowledge Semantics was the one that determined the Semantic Truth through its first Event.

The Semantic Knowledge, in this case, is the one that reflects Semantic Truth through Semantic Mirror, which is the Infinite, and thus and Semantic Truth becomes Knowledge, whenever it is reflected by this one on the Landmarks which become Assimilated due to the Precedent, hence, of the Primordial Event, and implicitly with this of the Semantic Truth in a new Awareness.

However, and the precedent is due at his origins all that Semantic Mirror.

Thus the Semantic Truth is in function of Semantic Knowledge, and not reverse, as is happen in Universes of the Logical Coefficients, where Knowledge, is reported of the Truth, becoming its opposite.

Once we see that a much of processes, phenomena and logical determinations, of our world, are found and in Semantic Meanings, this fact means that all the Meanings, that him comes of the Man during the life, are found and in the Semantic Meanings?

First, Man possesses the Meaning of Semantics, on which him assigned certain areas, including that of the language, logic, etc.

However of point of view philosophical, can be seen that Semantics receives and other valences, because when assign a certain Sense or Meaning to a phenomenon or process, in a reasoning or other, this phenomenon or process can receive a multitude of connotations and determinations, or indetermination, in function of determinant, or determined, especially when in

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the equation, intervenes, certain Exponential Developments, or other and other, Elements, which phenomenological may or may not receive certain features determined by phenomena booming.

From this point of view, Coaxiologic Semantics can gather all the meanings of Man, only that they will be reflected within the system depending on the phenomenological reasonings, situated in reflection.

Let us take the Semantic Knowledge which is realized by transformation of Semantics Awareness, through Semantics Mirror, in Semantic Knowledge.

What namely can be this Semantics Knowledge, we know, but which is the Element or Elements, which this them highlights?

In Semantics Mirror is reflects the Periodic, so, the Partial, characterized at start, as being that part which is assigned of *lack* of Un-semantic, characterized both by Semantic as well as through its *Lack*, due of *lack of the Meaning*, which becomes Meaning precisely through this *lack*.

Thus, in the Semantics Mirror it will reflected toward to be underlined in Semantics Knowledge, precisely this *lack*, which will be and the first Element of the Semantic Knowledge, and which in turn him will determine this one, its infallible character, and namely, of to attach the *Lack*, alongside each Element highlighted the Semantic Knowledge.

Therefore not Semantics Knowledge, will determines new and new Elements, such as the Open Knowledge or Closed Knowledge, of Our Creator Factor , but these Elements will be reflected in their turn once created by other types of Knowledge, and toward the Semantics Mirror, and once assimilated by this will become Elements of the Semantic Awareness, following to be highlights ultimately, by transformation of the Semantic Awareness, due of Semantics Mirror, in the Semantics Knowledge, and default, in Semantic Element of this Knowledge.

Thus, every Element of every type of Knowledge is highlighted at its turn, once created by that type of Knowledge, and by the Semantics Knowledge.

Returning to one of these Elements, as is the case of the Being, Element which belongs of the Closed Knowledge of our Creator Factor, and which is the result of the reflection of the Existence in Notion.

Once I said, quote: "Being is and the owner of the feature of to give Dimensionality to the Existence through the Knowledge of the Act of Awareness", yet and that "The act through wich the Being, gives Dimensionality to the Existence through the reflection of its, in the Mirror element, which is the Life Factor, is called Existence of Being". I finish quote.

This indicates that the Being can give Dimensionality to the Existence on several ways, primarily through the Knowledge of the Act of Awareness, but and through its reflection in the Mirror element, which is the Life Factor, process that is called the Existence of Being.

About Existence of Being, I also wrote, and that when the imprint of the Man, is reflected into Being, receives the Existence of Being from this one, so, Exists.

But for to be the Existence of Being, the imprint of the Man, before all, must not to be reflected both and in the Being, as and in the Life Factor?

Not necessarily I will answer, precisely because a makes. How namely?

Being is reflected in the Life Factor, long before, from point of view determinative and not temporary, as the Imprint of the Man, to Exists.

Thus when the imprint of the Man is reflects in Being, the Being is already the Existence of Life!

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On the first reflection of the Existence in Notion, was determined the Being, at the second, the Life Factor, at the third, another Element of the First Order, like and these, following as the string of the reflections of the Existence in Notion, to continue at Infinite, determining, new and new, Elements of the First Order, where each in part, will posses its own characteristics, leading to developments and determinations, of the increasingly diverse.

Once was created, the Being, it will reflect not only in the Life Factor, that becomes a Mirror for this one but and of the Semantic Mirror which is represented by Infinite, and characterized of the Periodic reflected in this one as being *the Lack* of a partiality, fact that lead to structuring of the Infinite.

Before all, the Being will be Assimilated, toward the Semantic Awareness, receiving the quality of the Being, Assimilated of the Periodic, or the Partial.

In this quality, to the Being will *miss*, always, a part which after its reflection in the Semantic Mirror, will be highlighted through *the Lack* of the Being, which is, the Semantic Knowledge of the Being.

Thus the Semantic knowledge of the Man is his *Lack*, as well of the Life Factor is the *Lack* of the Life Factor, and for each Element of any type of Knowledge, when we assign this Element to the Semantic Knowledge, we will always attach the particle "*Lack*" followed by the name of the Element.

Any process, thing or phenomenon generated by the characteristics of these Elements will be reflected in the Semantic Mirror to become Semantics Knowledge , once, became the Semantics Knowledge, will receive and this, the particle '*Lack*', before his denomination.

4

Man reflected in the Mirror of the Infinite appears as his Lack, but more than that, the Dimensionality reflected in the Semantics Mirror of the Infinite appears as its Lack.

The fact that everything is a lie, I knew, but that even and the lie is a lie, so nor the lie is not at least a lie, due of the Illusion of Life, I did not realize this until now.

Once the lie is a lie, then it becomes a truth, precisely through the fact that is lie.

The Truth reflected in the Semantic Mirror consists in Lack of the Truth, and of the Lie consists in the Lack of the lie, fact which always lead to a continuity and therefore to their infinite periodicity, whereas the Lack of the lie is a truth, through the fact that the lie is missing, but this Truth is missing and he, being a Lie.

Each Thought of the Man is reflected at Infinite, due of the Semantic Mirror through the Lack of the Thought.

Thus the Love, Absolute, Beauty, Plenitude, but also and Delusion, Anguish, Doubt, are reflected at Infinite, due of the Semantic Mirror through the Lack of those.

So, the Semantics Mirror is a ruthless arbiter, who highlights both good as and evil of the Logical Coefficient 2, of our world by their Lack.

Good is underlined Semantic through his Lack, as well the Evil, through his Lack, but please more carefully, whereas, assigning the particle, '*Lack*', before the word, this does not mean that the Lack of the Good is the reverse of the Good, which is the Evil, and nor the fact that the Lack of the Evil is the reverse of the Evil, which is the Good, but before all, the Lack of the Good means the Trace, which a leave the Good highlighted by the Semantic Knowledge.

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This is one of the most important principles through which the Semantic let the pattern in the Matrix on they create, and then, all he to be the one that will highlights the Trace of the elements, things, processes and phenomena, found in the developments and determination of those Matrices.

Once receiving, the Trace of all, the Semantic will be responsible for the filling this Trace, with the Form, which to make a Integer, this Form, being a new and a new Good, or a new and a new Evil, always characterized by their Lack, which becomes main engine, in this case, responsible in its turn with the filling of the Trace, because and the Lack of the Trace, will determine, in its turn, the Form, also due of the Semantic Mirror.

Remember when we made the statement on the Matrix, especially at Our Matrix, about the fact that She is the Trace in which will receive Form, the Instict?

Well now I think that any other comments would be superfluous, since the Trace is due first and first, the Semantic Mirror, which is the Infinite.

Therefore every Thought leaves a certain Trace, in which it will form a new and a new Imprint, one of these imprints being and the Human Imprint.

Not by chance, I affirmed until now, that the reporting of the Closed Knowledge to the Open Knowledge, in the Life Factor, creates a certain Meaning, which is Life, and in other part I affirmed about the possibilities of reflection of Being who are not only in the Life Factor, as and in the Notion or in the other and other Mirrors, determining Life.

Through Life I understand not only, the Act of Existence of Being in self, but especially, the Awareness of this.

Following the Act of Existence of Being are born the Dimensions.

The dimensionality occurs once with the reflection of the Existence in the Being, hence the dimensionality is not the Being, but one of the features on which them has, the Being, alongside of this Existence of Being.

Mindful Life can occur not only at the level of the Being and the Life Factor, as well as at the levels of the infinity of Elements, which them followed on these ones.

Life can be ultimately even through the Lack of Being, if is realized an Awareness where is missing, the Dimensionality or the Existence of Being, so the reflection of the Being in the Life Factor, for to be Aware of its own characteristics.

If every thing, law, process, phenomenon, Element, or any other structure or integer or partial, of any other nature would be, is Assimilated for Awareness by the Semantics Mirror, which him highlights, the Awareness in Knowledge, assigning him its Lack, so its Trace, then means that every thing, process, phenomenon, Element of any other structure or integer or partial, receives the quality of to be MIRRORED, as well the quality of Mirror, because any Mirror represented through its Lack is an Un-mirror, which represented through its Lack becomes again Mirror.

This is one of the most important laws of the Mirror.

Referring at energy I once said that the essence of energy consists in Awareness.

Now we have reached the stage where we can expand this explanation, namely, from point of view Semantic.

Thus **the Essence of energy consists in Awareness, which is actually an Assimilation of the Semantic Mirror, due to the Partial, so of the Periodical, which it explains through partial Lack of a Meaning of the Un-semantic, because the Un-semantic is a Semantic part and a Periodical part, due of the Misunderstood Meaning, which is another Meaning, but which has inserted into him, both the Meaning, as well his opposite.**

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Through this is characterized the Un-semantic, face of the Understood Meaning of the Semantic, and *the Lack* of the Meaning on half or partial from Un-semantic, is due of the Periodical or Partial, as I named him.

Therefore, *the Lack is, remains and will be, the Essence of the Energy.*

From this Lack comes all how many are, but especially how many are not.

Everything that will determine the Movement or the Transformation, is due to this Lack.

Once realized the process of Knowledge, in following the Awareness, it was realized the first Movement or Transformation.

Why I use both meanings, both on the one of Movement as well on the one of Transformation?

Because, both have the same common root, and the same common determinant, which consists in a Mirror which receives the Awareness which a turns in Knowledge.

Transformation in this case is not Movement, because not is moving from a certain place in another one, neither Awareness and nor Knowledge, but first one it turns in the other one, while the Movement it means necessarily the moving or translating of a thing, phenomenon or Element, from one place to another.

One such example is then when the Mirror reflects a Semantic Knowledge, Opened or Closed, in a certain Logic Coefficient, with significance of moving or translating, of a thing, phenomenon or Element.

Important is that in both cases, the one responsible of Movement and Transformation, was the Mirror, Awareness and Knowledge.

5

To Semantic Knowledge it can attributable all other Knowledges, which we can not identify, and which form the infinity of Knowledges alongside of Open Knowledge of the State of Fact, or the Closed Knowledge of the Creator Factor, due to the fact that absolutely all the infinity of types of Knowledge it will Mirror, and will be Mirrored by the Semantics Knowledge, which is the mother of all types of Knowledge.

I think, no longer has sense to say that each Knowledge, in part, Open, Closed, etc, is a certain type of Knowledge.

The same happens and with the Semantic Truth and all other things, phenomena, processes or other and other, representations, which not even, not we are known in a way or other.

Once all these, receive the particle Semantics, alongside their Meaning, all these define not only the fact that are at the origin of the origin, of these meanings, but more than that, the fact that all these Semantic Meanings represent not only the origin of the Meaning attached alongside the Semantic word, but implicitly *the Trace*, of any *other type* of such Meaning, which can be Known or even Unknown!

Thus, the state of facts semantics, for example, will be Trace on which a fills, State of Facts of our Matrix, but also will highlights and the Trace at all other possible types, of all possible State of Facts from other Matrices.

This time we came to a phenomenon more than interesting , namely, once that state of facts semantics will highlights and the Trace of all other possible State of Facts from other

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Matrices, it means that all State of Facts from all Matrices have the same Form, if they have the same Trace!

If we are guided after certain circumstances of the Logic Coefficient 2, so it should be, this would mean that all States of Facts would be actually the same, regardless of the Matrix, or of an other States of Facts of the respective Matrix.

However such is not at all so, because that Trace is characterized by Lack, and the Lack is a Partial, from the Un-semantic, which is none other than the Periodic.

The Periodic becomes a Meaning of the Lack of the Meaning from the Un-semantic, which is reflected in his turn in the Semantic Mirror through Assimilation, becoming Semantics Awareness and afterward Semantics Knowledge.

Once the Trace of the Semantic Mirror is a Meaning of the Lack of the Meaning, and the phenomenon or the thing Mirrored in the Semantic Mirror is a Meaning, in this case due to Open Knowledge, this Meaning will be reflected in turn, through Assimilation, becoming Semantics Awareness in the Semantics Mirror, which is a Meaning, but alongside this Meaning will intervene and the Periodic, as the Meaning of the Lack of Meaning, being the one which makes still from the beginning, the difference between a reflection and other one of the Semantic Mirror, being responsible with the quality of to Mirror, of the Semantic Mirror, and more than that, with that of to structure this Semantic Mirror through Event Succession, reported at the Primordial Event.

Therefore any Meaning that is reflected in the Semantics Mirror, receives the quality of Meaning as well, that of the Lack of the Meaning, so the Meaning of the States of Fact, highlighted by the Semantic Knowledge, will always be another, even if they will have a common Trace.

1.4. CHAPTER 4

THE SEMANTICS ONTOLOGY, NEO-ONTOLOGY SEMANTICS, SEMANTICS CO-AXIOLOGICAL, SEMANTIC STRUCTURE OF THE OUR MATRIX

1

The Lack is, and also determines absolute the All, from the most possible primary level.

Until now I could use the phrase "origin of Everything" or others to complete such an explanation, but these not highlights than the All, regarding at the structure of the Matrices, or Our Matrix, or even, of the worlds of Our Creator Factor, while when we talk about, the origin of the most possible primary level, we talk about the Periodical Partiality of the Un-semantic, which is reflected in Semantic, which is **the Lack**.

Looking from point of view Co-axiological, this Lack which is reflected in the Semantic Mirror, the Mirror to whom are reported all which there are and there are not, being represented in our World by the Infinite, will highlight both the Matrices, as and their structure.

Among these Matrices, of course, is found and Our Matrix, whose structure is highlighted by the Semantics Mirror, through the State of Fact, Semantic, the Semantic Instinct, as and the rest of the representations which participating at the completing of the structure of the Our Matrix.

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However, the Purpose of the Semantic Instinct will follow the Semantic Instinct, and the Purpose, will have inserted in him, not only, his part of Purpose, which will determine the Absolute Truth, as and his Semantic part, as the Instinct, or and other Elements from the Structure of the Our Matrix, which will do the same way, determining the Absolute Truth.

Therefore the Absolute Truth will contain both his Semantic part, as and his part as result of structuring Our Matrix.

Thus is born the most important law of the Coaxialism, and namely:

Every thing, phenomenon, process or Element will contain both his Semantic part, as result of his Origin highlighted by the Semantic Mirror, as and of his reflection unceasing and directly, both in the Semantic Mirror of the Infinity, as and in the Mirror-Element, that belongs of the structuring of his Matrix.

Therefore, any part from structuring of a certain Matrix, is reflected in the Semantics Mirror, twice in the case of the Logic Coefficient 2, and namely, through his Origin, as and through his quality found in structuring of the Matrix.

This law is valid depending on the Logic Coefficient, which rationalizes, her enunciation becoming changed, in case we perceive, and we rationalize on the basis of a Coefficient Logic 100.

Then it will be perceived the structuring of a Matrix as being reflected in the Semantics Mirror 100, and at Infinit level, of an Infinite of times, so each infinite part, from the structuring of a Matrix, will be reflected in Semantics Mirror in totally under her all aspects.

The Semantics Mirror of the Infinity reflects the All Created from two different points, both as the All, as and that of the Origin of this All, for the Logic Coefficient 2, but alongside of this All, and Origin of this All, in the Logic Coefficient 100, we more talk and of other opposites of this All, taken as Integer, as and of the Origin of this All.

Only in this hypostasis one can really speak about an All, if the Truth on which we know, would not be a great illusion, found even and in the infinity of Logic Coefficients, with that is can highlight any possible reasoning.

Instead the reasoning of this world can only process through, the Logic Coefficient 2.

Even so the fact that we make such an application, somehow brings us closer in a certain measure of All, and implicitly, of Truth.

Since each element has both its Semantic part, as and its structured or Matrix part, we can define the Purpose of the Matrix as being both a Semantic Purpose through his Period, which represent the Lack, still from the Origin of the All, as and the Matrix Purpose.

From this time forward, the term the Origin of the All, will mean the reflection of the Periodic in the Semantics Mirror.

Semantic purpose is the one that will determine in Our Matrix, called and Matrix - Purpose, the Semantic instinct, whose Semantic Purpose will determine the Semantic part of the Absolute Truth, while the Matrix Purpose will determine when the Matrix Instinct, whose Matrix Purpose will become the Absolute Truth.

It should be noted that each Element found in structuring of the Matrix, receiving a Semantic part, this Semantics part not only that is found under the same "roof" with the respective Element, but the order of the structuring of the Matrix is due the respective Matrix, whose Elements are dressed in the mantle of the Semantic.

Moreover, so far we have defined what is the Semantic Truth, and the Semantics Knowledge.

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When we highlight, the Semantics part of the Absolute Truth or of the Absolute Knowledge, for instance, is improper to name all the Semantic Truth or Semantic Knowledge, because these even if are the Semantics part, of the Absolute Truth and of the Absolute Knowledge, they are not in any way the Semantic Truth, and Semantic Knowledge, but rather reflection of the Absolute Truth in the Semantic.

That Semantic of Absolute Truth it belongs first and foremost, the highlighting of the Absolute Truth in Semantic, what to the Semantic Truth, not it will happen, because the Semantic Truth precedes with long before the Absolute Truth, and the Semantic Truth or the Semantic Knowledge, are not in any way the reflection of the Semantics Mirror, or of the Origin of the All, in these two.

So from now on, each such of Semantics part, of an Elements from the structuring of a Matrix will receive the name of the Semantics Part of Matrix.

The Absolute Truth, as well as Absolute Knowledge, will have its Semantics Part of Matrix.

The Semantics Part of Matrix, of the Matrix Purpose will determine the Semantics Part of Matrix, of the Instinct, this process reaching to the farthest Imprints from the Universes of the Existence, or of other Personalization, in subsidiary with other Creator Factors, and their structures, at the levels described above.

Which is the Semantics Part of Matrix, of the Primordial Factor, or of the "Self" of his?

Then when due to the Semantics Part of Matrix of the Instinct, said "I", was reported at the Infinity of Semantic Parts of the Creator Factors.

This sentence requires perhaps, the most profound reflection from the whole The Coaxialism.

In what consists the Semantics Part of Matrix of the Instinct?

In the Period, so in the Lack of the Matrix Instinct.

What defines the Lack of the Matrix Instinct?

The Lack of the Meaning Instinctively.

This Lack of the Meaning Instinctively, that is the Semantics Part of Matrix, of the Instinct, is reporting at the Matrix Part of the Instinct, which is precisely the Meaning Instinctively.

Then the Semantic and Matrix Parts, of the Instinct, are translated through the Lack of the Meaning Instinctively, reported at the Meaning Instinctively.

Lack of the Meaning is a Meaning, and it will be found in Meaning.

Thus, the Semantic of the Matrix Instinct is a Meaning defined through the Lack of the Matrix Instinct.

Where is the Matrix Instinct?

Alongside.

Is reported to Him, but highlights the Trace due to the Semantic Mirror.

When the Primordial Factor says "I", that the "I" is characterized primarily of Trace and Form, of Semantic and Matrix, through Instinct.

The Semantics Part, of the Primordial "I", of the Primordial Factor, consists in its Lack of Meaning, as well as the Matrix part in its Meaning.

The Lack of the Meaning is a Meaning in itself.

Here intervenes the Semantics Period, the one which derives from Un-semantic.

The Meaning in itself of the Lack, is reflected on the Meaning of the "I" as being: **A LACK FROM ME!**

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This is the Essence of the Primordial "I", where "Me" means the "Self".

On the basis of this reasoning is built the whole infinity minus One of the Creators Factors towards which is report the Primordial Factor.

Moreover, and *the Essence* of the Absolute Truth is determined as being: *A Lack from Me!*

A Lack from Me, affirm in their turn all the Creators Factors then when its determine the worlds, of their own, structure.

The Primordial Factor when determined the Absolute Knowledge, by saying thanks to the Instinct, this "I", as being the Lack from Him, was the unique moment through which the Absolute Truth that acknowledges the **Lack from Him**, has determined the *Absolute Knowledge*, as being precisely this **Lack from Him**, on whose base, is created the Original Thought, what includes the Integer, both the *Absolute Truth*, formed *before* the Primordial Factor, as and *Absolute knowledge* formed *after* the Primordial Factor.

This fact is the unique moment through which the Absolute Truth becomes *the inverse* of the Absolute Knowledge.

Then how can it be determined the Semantics Part of the Absolute Knowledge of Matrix?

Once the Absolute Truth is defined through: A Lack from Me, this defines as being Lack, precisely the Absolute Knowledge!

Then when a defines as being Lack, a recognizes, as making part from Him, but under Form of Lack.

It's more interesting with as more we observe the fact that the Semantic Part of the Absolute Truth of Matrix is precisely a Lack from Him!

This fact leads us to absolutely surprising fact to find that:

The Semantics Part of the Absolute Truth of Matrix, is just the Matrix Part of the Absolute Knowledge, and the Semantics Part of the Absolute Knowledge of Matrix, is the Absolute Truth of Matrix.

This fact it gives a and greater Importance to the Instinct, namely, the Instinct is responsible through the "I" of the Creator Factor, of creation of the Original Thought, composed from the Absolute Truth and Absolute Knowledge.

Thus, the Absolute Truth of Matrix is composed both from He, as and from the Semantics Part of the Absolute Knowledge of Matrix, while the Absolute Knowledge of Matrix is composed from the Semantics Part of the Absolute Truth of Matrix and the Absolute Knowledge of Matrix.

2

What is the Semantics Part of the Original Thought?

The Periodic shows us again the Lack of a Meaning that becomes a Meaning.

The Meaning of the Original Thought of the Creator Factor consists precisely in the Absolute Truth, Semantic and Matrix, and, the Absolute Knowledge, Semantic and Matrix.

What namely can determine a Lack of an Meaning?

What would be the Lack of Meaning of the Absolute Truth, Semantic and Matrix, which and He, in his turn, is a Lack, and this is just an example?

The result of our rationalizations consists in the Lack of the Lack, in a word, negation of the negation, that gives as the result, the affirmation.

So, no more is nor a Lack?

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In no case, because the Original Thought is he in himself, an Integer, which has a certain structure in Truth and Knowledge.

Can be a Lack of the Lack, once, but not the second time, when according the same simple principle of negation of negation, the affirmation becomes reverse.

Thus at the level of the Original Thought will always intervene a Lack.

This Lack is produces, because, that and the Matrix, becomes the first structuring different from this.

In what consists this Lack?

The answer is as simple again, namely, in the *Absolute Neccessary of to more be and other Elements alongside* the Absolute Truth, Semantic and matrix, and, the Absolute Knowledge, Semantics and Matrix.

Thus, alongside these known Elements, which are in the Original Thought, more are an Infinity minus One of other Elements Unknown to us, which are in the Original Thought.

This fact is true and for the Pure Thought of the Creators Factors.

The Original Thought is the one which directly determines, the recognition by the Primordial Factor of the Creators Factors, which will say in their turn, the same "I", only that each such "I", will be theirs "I", what will mean also, *A Lack from Me, and then will determine each in part, their Pure Thoughts, with their own structure.*

In the case of Our Creator Factor will appear the Pure Thought what will determines the Person.

Looking through the Semantic point of view, the Person, who is characterized as being an Integer determined by the Creator Factor as a counterpart of the Pure Thought for to its determine, this one the Equilibrium, will have a structure represented by Personalization, and the sum of these Personalization will determines the Notion, things about which I also discussed several times, until Present.

The most interesting fact on that I had not it revealed until now, is, why, the Our Creator Factor determined the Person, and not something else?

Why and has not found Equilibrium in other and other, possible areas of reflection, through his Pure Thought, why necessarily in Person, and once with this, in the Illusion?

It's easy to affirm that in all sorts of religious Dogmas, that is so, because so it has said does not know which saint, but it is much harder to prove intelligible that thing, even if we are subjected to Illusion, but at least on its basis we succeed to form a structure by which to us approach the Truth.

Until this moment I could not explain this aspect because I have not reached at the level of the Semantic. Once being here, now is possible such an explanation.

Which is the Semantic Part of the Our Creator Factor?

Firstly this will consist in the Lack of the Creator Factor who receives a specific Meaning, which is Part from this Factor.

Thus the Creator Factor is nominated as being not only the Creator of the Creation, but and the Creator of the Lack, as and the Creative Lack, and the Creation of the Lack.

Alongside of the Creation, the semantic Part of the Creator Factor consists in the Lack of the Creation, which has a Meaning, and thus the Lack of the Creation becomes Creation, precisely through the her Lack.

This dual Aspect (attention please, the dual aspect is due to the Logic Coefficient 2), will determine, once, through one of the aspects which the Aspect of Creation, the Originar Thought, and through the Aspect the Creation of the Lack, the Person!

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For other Levels and Logical Coefficients, the Dual Aspect will be equivalent depending on the Level of Rationality, and if it is about Logics, of, the number of Logic Coefficients that can be Rationalized, by the one over which it reflects the respective process of Knowledge.

If the Equilibrium of Our Factor is no more Dual, because is discerned by the superiors Logic Coefficients, but is of a billion or more, then alongside Person will more be and other formations opposites to this, but which to determine the Person, regarding her attribute, of to be alongside Personalization, and Notion, the mother of Illusion?

The answer is definitely YES!

This is due primarily, to the Semantic Part of the Creator Factor, and in the second place, to the Semantic Part of the Person.

Going on the basis of this reasoning of the Semantics, namely, the Meaning of the Lack consists in a new Meaning, we come to realize that to the Lack of the Person it corresponds, other and other Persons, with certain different features, obviously due to the Periodic, thus are an Infinity of Persons, which have, each in part, an Infinity of Personalization, and all so many, Notions, in which these to be reflected.

The Semantics Part of the Our Creator Factor determines in this one, an Infinity of Equilibriums, an Equilibrium for each Logic Coefficient, through which is perceived.

To each such Equilibrium it occurs a certain alternation, at the Pure Thought, so, a new result, in a Person with more features.

This is a new reflection on whose base are needed more Persons, not only due of the Semantic Person, but and, of the Creator Factor.

The Coaxialism beauty, consists however here, when we assign each Person an Infinity of Personalization, that each define a Notion, and if there are an Infinity of Persons, because there are an Infinity of Logical Coefficients, then we see that all these Infinities due of the Semantics Mirror, which is the Infinite, are reduced at a single Axis, namely, at only one Infinite, so, at the Semantics Mirror.

What is the Semantics Part of the Personalization?

Its Lack, that proves a Meaning, regarding this Personalization.

In what consists the Lack of the Personalization, than in the Trace of this one?

What determines the Semantic Part, of the Personalization of Person?

The Semantics Part of the Notion: the Lack of the Meaning, what born a new Semantic Meaning, the Semantics Existence.

The same as and the Semantics Person, the Semantic Existence may be in an Infinity of hypostases.

I use the term of hypostases, but especially, can be an Infinity of Semantic Existences, the same as can be an infinity minus One of the Semantics Persons, where each to possess an other infinity minus One, of the Semantics Personalization.

This infinity minus One is due to the Periodic, the eternal Lack, which is structured in the Semantics Part of each Element, part, which is induced thus, due of the Semantic Mirror, and not least of Semantic Truth and of the Semantic Knowledge.

As I said, alongside the Absolute Truth, Un-notional, and Notional, is and the Semantic Truth, that "fills" number of the other Truths, until Infinite, with his own title, all due to the Lack, due of the Periodic.

This means that besides the three types of Absolute Truths, Un-notional, and Notional, more is the fourth, the Semantic Truth.

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But big attention, the Semantic Truth, deal and the place 4, 5, 6... etc, until Infinite, of all other possible types of Truths.

How is realizing this one?

Number of other kinds of Truths, but more than that, possibility of the Awareness and their Knowledge, is not due only of the Logic Coefficients, with which they are perceived, as and the Levels of Awareness, or of the Forms of Awareness, about which we more talked.

As each Level of Awareness has an infinity minus One of landmarks, in Our Level of Awareness, these landmarks are the infinity minus One of Logic Coefficients.

This aspect so complicated indicate these Levels of Awareness, where each such level has an infinity minus One of structured landmarks, as being the channels through which the Knowledge flows at the levels of the worlds and Universes, which are reflected through these Channels of Knowledge, of elements participating in the process of Knowledge.

Alongside the Truths determined by me, more can be an infinity minus One, of such of Truths Unknown (other than the known ones infinity minus One), which by analogy with the Semantic will be assigned to a single Truth Known, namely the Semantic Truth.

Thus Semantic Truth contains in his Essence, an infinity minus four, of Truths Unknown, which, if will may be Known by certain Channels of Knowledge, these will pass once with their Knowledge, outside, of under the mantle of Semantic Truth, receiving a certain title.

Semantic Truth is the generalization of the infinite typology of Unknown Truths, which once that becomes Known, leave the mantle of the Semantic, but, even if all would become Known, the Semantic Truth would remain unshaken, as master on self, only with difference that, this one would no longer holds in its structuring and all other types of possible Truths that could be Known.

Why is this happening?

The answer consists in the characteristic of the Semantic Truth and of the Semantic in general, that of to receive, Mirrored in him, the Periodic, for highlighting the Act of Knowledge.

This gives all the Elements of the Semantic, the aspect of eternal Lack of "something", which translates the same of eternal through "something else", what denotes the structural feature of continuity.

Continuity is one of the most important characteristics on that a give the Semantic particle, located before of an Element, process or phenomenon that takes place in a certain frame.

This characteristic stays at determining base, of the Determination and Becoming of the All.

Without Continuity, Everything would become at the initial phase, that of Nothingness.

What namely is the Nothingness?

Referring to this term, I not spoken until Present, precisely due to the fact that to understand it significance more in detail, before everything, had to sketch more in depth, the determination of the Periodic, Un-semantic and Semantic, depending the Semantic Mirror.

Even if we return to the Primordial Factor, and we say that Nothingness consists in what is before the Primordial Factor, we wrong, because and before him were, the Matrices, before Matrices was the Semantic Mirror with the Un-semantic and Periodic, and before all, the Nothingness.

If Nothingness is characterized through Nothing, then to have been Nothing, and from Nothing, to be born this grandiose and disturbing construction of the Creation?

First we'll need to know whether the Creation is really, Creation or Not!

Who namely has determined, the Semantic and the Un-semantic, but the Periodic?

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For that these, to be produced, must be determined by "something"!

Who and what is that "something"?

Any "something" must before all to be Known by an other "something".

This is and the one of main reasons for which Mirror appeared, precisely because that a "something" to can be reflected in an other "thing", which is Mirror.

Mirrors begin once with the Semantic Mirror.

Therefore has appeared and the Person, who through the sum of its structures, which are the Personalization, to determine a new Mirror, which is the Notion.

The person is more a reflection of the Pure Thought in he itself, since this one a leads.

As Pure Thought is a Mirror, his own reflection in itself, will be other "something", so, the Person which in turn reflects in self, will determine Personalizations of its, that have as sum, the Notion, a new Mirror.

Returning to the Semantics Mirror, we see that this had to reflect that "something", which in our case is the Periodic.

Is the Periodic, the Nothingness?

Even and Nothingness is "something", because we can talk about him.

Even and the feature of the Nothingness, of to be, Nothing, is "something"!

Then, what namely is the nothingness?

Is a Nothing.

What is the Nothing?

Something!

This is the Periodic or the Lack!

This is reflected in the Semantics Mirror, being the father of all that will become and the mother, Semantics Mirror.

We used the particle is, even if at this level we can not speak about Existence, but any reasoning that we do, we can not it perceive, without to us reporting at the Existence, on whose bases, we him realize.

Coaxiologic thinking, we should to make obstruction, of Existence.

The Nothingness is the Periodic.

But before Periodic what namely could be?

Moreover than that, it is improper to say "before" Periodic, because this one appears once with Un-semantic and Semantics Mirror, of the Semantic, because it is a part, Lack, from this one.

On this Lack is based, all how many are, and all how many are not, from all the worlds and possible Universes.

The Being could not give Dimensionality to Existence, if she herself would not be reported to a certain Lack!

Which is the Lack of the Being?

The Nonbeing!

Which is the Lack of the Nonbeing?

The Being!

You can see, how and at this level the Periodic says unimpeded his word.

The question which is put now, and is perhaps the key of the All, is: What namely or Who namely has determined the Lack?

If we use the particle "who", this one determines a Mirror, whereas favors a structure which Knows, a kind of Person, but of course to another level, and if we use the particle "what",

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this one favors a certain Mirrored Element, by this Mirror, Element who and he may have in turn, the quality of Mirror, but in this moment is he, the one Mirrored by a Mirror.

Lack was primarily the Lack of a part from a Mirror, the Semantic Mirror, in this case.

The Lack of a part from a Mirror, means unequivocally, as being "something" Mirrored, and noway "something" which reflects, whereas the respective Lack, is precisely the reverse of the feature of the Mirror.

In this context means that the Nothingness becomes a Mirrored Element, whereas precisely the Lack of the Mirror is Mirrored in this one.

This Mirrored Element is the Lack of the Mirror.

Thus, the Lack is a "what", and not a "who".

This "what" is what is Lacking from the "Who".

So, what is Lacking from "Who", has determined "what", which is the Lack.

In a word: What is Lacking from Knowledge has determined its Lack, which is an Unknown Knowledge.

It is Nothingness: the Unknown Knowledge.

At this type of Knowledge are reported all how many are, but especially, all how many are not.

However much we do want to understand Nothingness, not a we could Never do, because then when we him understand, would not more be Nothingness.

Nevertheless, Nothingness is the one responsible for Knowledge in all spheres possible, whereas, any type of Knowledge is based on Nothingness, which is Lack, or Periodic.

In our Being, who is reflected continual at the Factor of Life, this Nothingness is represented by the Open Knowledge of the States of Facts, which is poured out upon Man, under the form of Future, Destiny and Chance, in a word, under form of Unknown.

The Factor of Life is the bridge between the Open Knowledge, and Closed knowledge.

All Elements of the Closed Knowledge of the Creator Factor would not have absolutely no sense, if would not be the Open Knowledge, which has role of fertile soil, on which to flourish the Elements of the Closed Knowledge.

Any Element of Closed Knowledge must necessarily to be reported to Open Knowledge to have a certain relevance, so for to be Known, the same as the Elements of the Open Knowledge must to be reported to Elements of the Closed Knowledge.

Man could not exist if would not continually reported at Nothingness.

I've affirmed so far that there can not be two or more Absolutes.

In this case there is only one Absolute Truth, and a single Absolute Knowledge. Absolute Truth is the Essence of Truths, Notional and Un-notional, while the Absolute Knowledge is the Essence of Opened and Closed, Knowledges.

What namely can be the Essence of the Open Knowledge, than the Absolute Knowledge that propagates through Our Matrix, determining the State of Fact?

Absolute Truth is a result of the State of Fact, more precisely, of first State of Fact, which is the Instinct.

Absolute knowledge is recognized as such only with the advent of "I" of the Creator Factor, which it gives, thus its characteristic of Knowledge, but after what the Absolute Truth preceded it.

In reality, Absolute Knowledge is the Essence of the Open Knowledge and therefore, of the first Element of the Open Knowledge, which belongs to the State of Fact, and which is the Instinct.

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When namely becomes Absolute Knowledge, as such, and when is different from Semantics Knowledge?

When the Periodic, or the Lack, intervenes, as I more said.

So, when I said in the first part of the book, that the Absolute Knowledge is "born" only after being determined the Absolute Truth, by the Purpose of the Instinct, I made it to demonstrate how this appears in the Structure of the Primordial Factor, with the difference that the Absolute Knowledge precedes in reality, both the Primordial Factor as and the Our Matrix.

1.5. CHAPTER 5
GEOMETRICAL AND MATHEMATICAL REPRESENTATION

In the Annex, (Figure 1) is infinite spiral of Absolute Uniqueness Factor of the Infinity which is closing transforming it in circle, through the Creator Factors and Unique by Chances, which separates thus the Infinite, of Infinite, once with the advent of *the Absolute Knowledge*, due, of the instinct, alongside *Absolute Truth*, what have determined the Original Thought from *the Awareness of the Matrix Purpose*, the Person, Personalization, Logical Coefficients and Levels of Awareness. Then, were closed the circles of the Great Creators and Unique by Chance.

In the second picture, you can see the original point, from where departures, eternal or timeless, as and spaceless, the Absolute Uniqueness Factor of the Infinity or the Primordial Factor.

Thus the spiral would remain a point, if would not be the Great Creators and Unique by Chance, who to close the spiral in a circle, circling the point, as in Figure 1.

Thus is eternal born, point O, encircled, which means the transformation of the spiral in point, ie the First Finite, One, who recognizes the circle as being the first Infinite, where the infinite points from its circumference, represent each in part, a Great Creator and Unique by Chance, who has determined in turn, the Finite from Infinite, closing the first circle of the Primordial Infinite, as shown in Figure 2.

Once encircled the Primordial Infinite by the Creator Factors and Unique by Chance, each of them became a point situated on the circumference of the circle for the Absolute Uniqueness Factor of the Infinity, which is the point of the middle of circle.

The circle what has framed a point in middle, is the First Measure of the All.

Thus, the New point, face of the one from the middle, but and the first after this one, was the point A, which is the Creator Factors and Unique by Chance of the Multi-universes of the Existence, among which and of the three-dimensional worlds with the level of binary logic, namely, the logic which perceives the two opposites, good, evil, beauty, ugly, etc, what has the Logic Coefficient 2.

From here on, any explanation becomes valid only for the three-dimensional worlds with binary logic.

Once determined by the Absolute Uniqueness Factor of the Infinity, the Creator Factors and Unique by Chance, was born the first line, what has united the Origin O with the point A, namely the radius of the circle.

This is the second Measure of the All.

In this line stays the origin of the bidimensional worlds.

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Absolutely everything in binary logic of the three-dimensional worlds has an Opposite, only one, face of other logics, where their number can reach at an Infinite, minus One.

Of course that the point A, the Creator Factor, determines its first Opposite, which is B, named, to be and the Original Thought.

Thus, appears the circle diameter.

As each has an Opposite of his own, thus the PureThought through *the Absolute Knowledge* and *the Absolute Truth* are in the point B.

The idea, of Opposite of the Great Creator is logical only for the worlds how is and this of our own, with Logic Coefficient 2, idea which represents the fact that the Creator Factor is reflected in the Original Thought on which it has created through *the Awareness of the Matrix Purpose*.

To is reflect in this one, is necessary that the Original Thought, to not it identify with the Creator Factor, but to Oppose this one.

However according to the laws of the Logic Coefficient 2, of the three-dimensional Universes, which says that each has its Opposite, it means that the Creation it would finish at the Original Thought, which is the Opposite in which is reflected the Creator Factor.

There is so because both the Creator Factor as and the Original Thought are opposite each in part on half Absolute Uniqueness Factor of the Infinity.

The result of this opposition is the birth of Person with Personalization.

Thus the two points will have a common Opposite, in the point C, which is the Person with its Personalization, one of these being I, that with which we determined Multiuniverses of the Existence, determining by their union the first triangle with equal sides, which for me is the Sacred Triangle, see (Figure 2), at whose base stay all the worlds of the three-dimensionality, being the first polygon which means, the Creator Factor, Original Thought, and Person with its Personalization, which are found in these three-dimensional worlds on each axis, between the three, of the three-dimensionality.

Once formed the simplest polygon which is the triangle, from this level can easily form and the simplest polyhedron.

It not happens so, because the point C, which represents the Person with the Personalization will obligatory have an Opposite of His own, according with the laws of binary logic of three-dimensional worlds, where each has its Opposite.

Moreover, it is well known that to form a geometric figure, three-dimensional, is necessary that this, to possess, more sides.

The simplest polygon which can form a face, in the case of the simplest polyhedron, is the triangle. After the circle, what surrounds a point and a line, is the third measure of the All.

The Triangle has obligatory three points where are and its tops.

The first point will have an Opposite in the second one, but the third will have no one Opposite in the fourth point, what conflicts with the laws of the Opposites with the Logic Coefficient 2, good-evil, etc.

Due of this fact, quadrangle becomes the simplest geometric figure to form the first polyhedron, which is the Cube, in this case.

Thus, to the point C, represented through the Person and Personalization, it will form an Opposite on circumference of circle in D, which represents the Logic coefficient.

For Multi-universes of the Existence, the Sacred Triangle is: A, the Creator factor, B, the Original Thought, and C, the Person who determines the Coefficient of Awareness, which is the

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first brick to the edifice of the Infinity of the Multi-universes, namely, of the multitudes of an Infinity minus One of Universes.

Quadrilateral with perfect sides, the square, has formed the geometric image, which is the cube, and of course, the image of each Personalization, in part, namely, the ones opposite to Me, therefore, to Existence, viewed through Logic Coefficient 2 and three-dimensionality.

The square is the first element of the Logic Coefficient 2.

The fact that we are tributary to binary logic from our World, means that we can not discern than *the Absolute Truth* and Absolute Knowledge, face of other worlds, where alongside of they are much more many opposites of their, or even worlds with logic coefficient binary, but these nor do not exist, being replaced by other representations.

We were born under the sign of the cipher 2, of the binary logic.

Golden number is always equal with the Logic Coefficient of the consciences of the respective world.

Binary logic of good and evil will have the Golden Number 2!

The numbers string of Fibonacci says as clearly it can this fact.

Absolute Truth and Absolute Knowledge are existing only for the worlds from the Universes where consciences of souls it bases on the Logic Coefficient 2, as I just said, ie the two opposites, good-evil, beautiful-ugly, etc.

For the worlds from the Universes where the Logic Coefficient is greater than 2, alongside *the Absolute Truth* and Absolute Knowledge, more are and other notions like them, but and different from these.

The number of these notions which are in addition, is in function of the number of the Logic Coefficient.

Moreover, there are worlds where the *Absolute Truth* and Absolute Knowledge nor does not exist, these being replaced by other opposite meanings, or similar them.

Thus can be worlds which can have the Logic Coefficient 2, but *the Absolute Truth* and Absolute Knowledge to nor does not exist, being replaced.

I, as the Personalization of the Existence, include, in the Personalization Structure of the Existence, the Measure of the Life Factor, the one who gives the measure of life, and the Being, while other and other Personalization include in their Structure, other and other representations, totally different of the three of the Existence, representations causing them as being an infinity minus One, of opposites of mine.

Nor a Personalization is not identical with the other, even though each possess, an infinite minus One, of Logics Coefficients, not to mention of the structures of the other Great Creators and Unique by Chance.

Basic geometric shapes of the Personalization of the Existence as and of other Personalization of the Person, seen through the Logic Coefficient 2 is the square, and, projected at threedimensional level is the cube, which becomes and a geometric shape of the Existence, for the Logic Coefficient 2.

All Multiuniverses of the Personalizations seen through Logic Coefficient 2 and projected in three-dimensionality, will be Pyramid.

The Personalization of the Existence in Logic Coefficient 2 projected in three-dimensionality, thus hold, six Multi-Universes, so to each side of the cube him corresponds a Multi-Universe.

A Multi-Universe is defined through the fact that possesses in its Structure an infinity minus One of Universes.

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Thus, *the Existence* possess six infinities minus One of Universes, in all six Pyramids of the cube.

And for the other Personalizations, will be all, six Multi-Universes represented through the six Pyramids of the cube seen through the prism of the Logic Coefficient 2, projected in three-dimensionality.

So, absolutely all the Personalizations of the Person, of the Creator Factor and Unique by Chance, for the Logic Coefficient 2 projected in three-dimensionality, come from the square, have six Multi-Universes, among which three are always opposed to other three, who include in them an infinity minus One, of Universes with rational representations whose self-consciousness are the owners of some logics, from the level monologic at the binary level with the two opposites, up to logics with an infinity minus One of opposites.

The difference between these Universes of other Personalizations, and the Universes of the Personalization of the Existence, is that in those Universes there is no life, because there is no Being, than in very rare exceptions.

The consciousness rationalizes on principles completely different than those understood by us.

All these Universes are included some into other, through Person, because the Personalizations are the infinity of the Person, from which these are subtracted.

Thus are Universes which it hit of your body, or are in you, but which not only that do not contain life, but rationalizes under forms on which nor even them can guess, as are the Universes of the Existence, which contains life and have the Logic Coefficient huge, which for you is as inexplicable, as is the rationality without conscience.

The Logic Coefficient, determines and the number of Opposites.

For Logic Coefficient 2, will be two opposites, for Logic Coefficient 3, will be three Opposites, and so on up to an Infinite minus One of Opposites.

In (Figure 3), is seen the polygon with 5 sides, which is the basic geometric figure, for the Logic Coefficient 3, in threedimensional.

Also in (Figure 3) is observed that at the level of the Originar Thought more appears another notion, alongside of Absolute Truth and Absolute Knowledge.

This figure with 5 sides will form, projected at threedimensional level, another geometrical figure, different from the cube, which will have faces from 5 sides.

Always the number of elements from the Originar Thought, will be equal to the number of the Logic Coefficient, which in turn, will be equal to the number of sides of the basic geometric polygon.

The reasoning by which we determined (Figure 3) is: the Logic Coefficient 2 or binary logic in the threedimensional is based on the two opposites, good - evil, etc.

The third Opposite, will primarily be, less distant of the Creator Factor and Unique by Chance, little more of the Originar Thought, and more of Person, but most of Personalization, which is the last, Opposite, determined in binary logic in threedimensional.

Thus the fifth point will be located between the Person and the Original Thought.

So the square is the basic polygon for all the Personalization of the Person, with binary logics in threedimensional, instead for other logics, the basic polygon is changed in function of coefficient.

This is the explanation for the Logic Coefficient 2, in threedimensional, but for the Logic Coefficient 3, everything is changed, because the Creator Factor and Unique by Chance has not, only, one Opposite, as within the Logic Coefficient 2, but two opposites.

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Therefore the Creator Factor has two opposite B and C, in totality three opposites.

Basic figure for Logic Coefficient 3, without being seen three-dimensional is the Triangle.

For Logic Coefficient 4, the Creator Factor has other three opposites, in totality are four opposites.

For Logic Coefficient 5, the Creator Factor has other four opposites, in totality are five opposites.

Why for Logic Coefficient 2, basic figure is the square, as and for the Logic coefficient 4?

The answer consists in the three-dimensional reflection!

The square is the side of the cube, creating it.

Since the basic figure is the square for the Logic Coefficient 2, in three-dimensional will determine the Cube, as and for the Logic Coefficient 4, giving birth to SYMMETRY!

This is the origin of the SYMMETRY!

In (Figure 4) is seen how it looks basic geometric figure in the case of the Logic Coefficient, Infinite minus one.

The number of the sides being Infinite minus One, the polygon it transforms in circle, that lacks a single point to become perfect, a point through which is represented both the Creator Factor and Unique by Chance, as and the Original Thought with an infinity minus One, of opposite of the Absolute Truth and Absolute Knowledge, as and the Person with the Personalizations what determines the Logic Coefficient.

In the case of other Great Creators and Unique by Chance, explanation from (Figures 2,3,4) is no longer valid, because there, instead of the Person, of the Pure Thought, and, of the Personalizations, are other representations, which to give, other and other, geometric figures, with a number that can attain an Infinite minus One of sides, face of the example, of the primary polygon, which is the square in my case, which will give a polyhedron increasingly more complex, reaching close to perfection of the circle, but without a unit, which to him give the aura of the Infinite, following that this to it be attributed by the circle of Great Creators and Unique by Chance, at which are returning all, eternal.

Still once, the true Golden Number, which is cipher 2, its say the word, in the laws of the Logic Coefficient 2, in three-dimensional, where each thing has its own Opposite.

The cube becoming the basic geometric figure, which is divided into six Pyramids by its own diagonals, taken from the center toward the six ones faces.

Each Pyramid in part, symbolizes evolution from simple to complex, from the origin O to the Infinite complex of the square base, which it increases continuously.

View (Figure 5), which through the circle, that surround the cube, represents the MultiUniverses in the cube which becomes again circumscribed in sphere, for to become again, the same point surrounded by circle.

So, it all begins and ends in ALL, valid also for the Logic Coefficient 2, projected in three-dimensionality.

The Absolute Uniqueness Factor of the Infinity, is the Infinite Integer, as system, face of the Infinite, as structure, which is the infinity of the Integers of the Great Creators and Unique by Chance. Thus, the Infinite it collapses in Infinite, remains Infinity, receiving sense!

The Sense for two infinite, positive and negative is valid only for its level, Logic Coefficient 2, for the other ones will always be other infinities depending on the logic coefficient.

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For logical coefficient 7, will be seven infinities, and for 25 will be twenty-five infinities.

Thus for the Logic Coefficient 2 of binary logic, Good-Evil, plus Infinite, collapses in, minus Infinite, and each Great Creator and Unique by Chance, will contemplate their great contemplations, for the Originar Thought, where the Absolute Truth and Absolute Knowledge are +1 and -1, for positive infinities, these two being opposed, and 1 with -1, for the negative ones, their sum being:

$$(+2 \text{ Absolute Knowledge}) + (-2 \text{ Absolute Truth}) = 0$$

so, resulting 0, the value of the Origin of the Originar Thought.

It sees how this 0, that representing the Origin, discovers again the overwhelming importance of the Absolute Uniqueness Factor of the Infinity.

Thus the Absolute Uniqueness Factor of the Infinity, becomes again surrounded by the Infinite of the Great Creator, determining him to become finite.

Absolute Truth and Absolute Knowledge, will be the ones which it will be reported, as first, different entities, at surrounding infinities, helped by the Absolute Uniqueness Factor of the Infinity.

Thus, *Absolute Truth* and Absolute Knowledge will be represented through their sum, which is 2, which it will report to the Creator Factor and Unique by Chance, which always hold shield of the Infinite, determining him finite, through its very uniqueness, helped and him, in turn by the Absolute Uniqueness Factor of the Infinity.

So, the Creator Factor and Unique by Chance, will always be an Infinite minus One, in the case of positive axis, and an Infinite plus One in the case of negative axis.

The Creator Factor and Unique by Chance it will always decrease from Infinite at which is reported, and on which it will determines to become finite.

Symbol " ∞ " represents Infinite.

The Absolute Truth and Absolute Knowledge being the same for each Infinite in part, positives for the positive Infinite, and, negatives for the negative Infinite, if, and only if, One of these will always be opposite to the other one.

It means that the rapport between *Absolute Truth*, Absolute Knowledge and Creator Factor and Unique by Chance, will be, in the case of positives Universes:

$$[(+1) + (+1) \text{ Absolute Truth}](\infty - 1) = (+2) (\infty - 1) \text{ and}$$

for the negative ones:

$$[(-1) + (-1) \text{ Absolute knowledge}](\infty + 1) = (-2) (\infty + 1).$$

As you can see, $(\infty - 1)$ and $(\infty + 1)$, show us, how the Creator Factor it decreases from each Infinite, on himself with a unit 1, for him determine as finite.

So, the basic rapport, valid both for the negatives infinities as and for the positives ones, becomes:

$$(2) (\infty - 1) / (-2) (\infty + 1)$$

Rapport mathematical which in the logic of your world, may not have a result due to the infinite, thus becoming an undetermined function, where, 2, as I said, represents the sum of the two integers that are *Absolute Truth* and Absolute Knowledge.

Thus, we will have the rapport between the two Integers:

$$(-2) / (+2) = (-1) \text{ or } (+6) / (-6) = (-1),$$

for all the six Multiuniverses.

If we will assign to the value (-1) a point on the three axes X, Y, Z which tend to minus infinite, as in (Figure 5), and then we unite, we will get a triangle.

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As each MultiUniverses is symmetrical with its opposites, will obtained at the level of value 1, from the positive part, the same triangle.

If we will unite the sides of respective triangles, the result will be a tetrahedron, ie a polyhedron with triangular bases, believed to be the simplest polyhedron by the binary logic.

This tetrahedron is the Sacred Triangular Prism of MultiUniverses of the 6 Pyramid, the place of the Spirituality of Paradise, in which is the Harmonic State of the Personalization of the Existence, see (Figure 5).

Because there are six Pyramids in Cube, where each one in part is a MultiUniverse, and Sacred Triangular Prism is between values (+1) and (-1) of the 6 Pyramids, where every Pyramid in part is positioned on the three axes, of the three-dimensionality, X, Y, Z, so, of the Logic Coefficient 2, projected in three-dimensionality, means that each Pyramid, will have her half, from the Sacred Triangular Prism.

Thus inside the Cube will be three Sacred Triangular Prisms arranged in the shape of star, which it will intersect each at the half their length in the point of origin of the Cube.

Thus, will be three parts of the Three Sacred Triangular Prisms that will have the heads in the value (+1) for the three Pyramids positioned toward plus Infinity, or positive, and in the value (-1), for the other three Pyramids positioned toward minus Infinite, or negative. View (Figure 5 and 6)

In (Figure 6) are represented the six Multiuniverses which are mirrored some in others, having the Origin, both in the top of the Pyramids, as and at their base, as well the Sacred Prisms of the Spirituality.

In each Origin of the Multiuniverses is the Harmonic State, from which an infinity minus One of Universes goes toward the top of the Pyramid, gradually leaving the Harmonic State, through constantly increasing the level of entropy which characterizes them, which leads to the accumulation some internal spiritual energies, giant, energies which will explode in the top of each Pyramid, having place, the BIG BANG, which is the top of the Disharmony Status.

Once produced, the Big Bang explosion, the Universes which have Past through this, will return toward Harmony, losing always from the entropy each, becoming more ordered, possessing a symmetry increasingly more perfect, losing once with the spiritual energy of the Big Bang, or the Disharmony Status, mechanical work, thus becoming again a Harmony Universe.

Crossing toward Harmony not it will make through the return of the respective Universe, inside of that Pyramid, again at the point of Origin O, but through its passing in the other Pyramid with Opposite sign, from the top of which, will descend toward base, for to be resent again, once what has reached at base, in the point of Origin O, toward top, changing the sense, from Harmony at Disharmony, to pass in an other Pyramid.

This image of the 6 pyramids is valid only for the Logic Coefficient 2, designed in three-dimensionality.

In (Figure 7) can be seen clearly differentiate between the Sacred Triangle, and Profane Triangle, as well as Elements that them characterize on these.

With the logic our world, and seeing through the perspective, on which this world a can give to such an applications, of course, that the only Element which can become common both the Profane Triangle, as and the Sacred Triangle, is the Person, because at level of Person, appears for the first time the Illusion what becomes Mirrored Element in Notion, through the reflection of the Personalizations in this.

Thus, Sacredness disappears with the advent of Illusion responsible for the Profanity.

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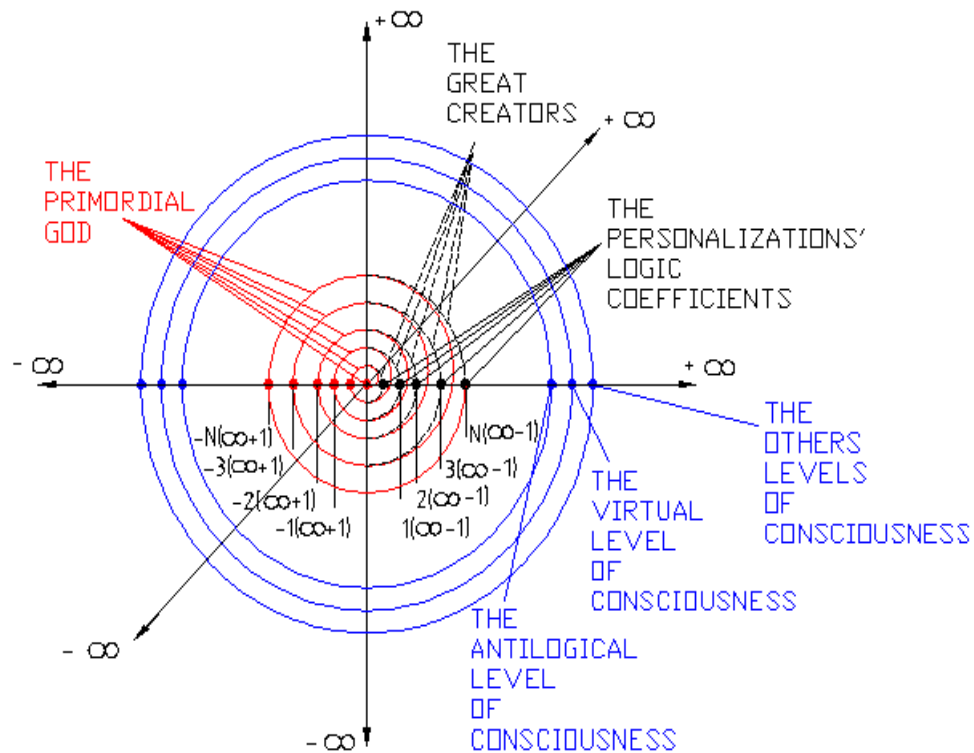
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The Sacred will be defined through the Primordial Factor, the Great Creators, the Absolute Truth and Absolute Knowledge as well as such other factors as Absolute Truth and Absolute Knowledge, called through the Absolute X, which will appear according to the Logic Level of a world which them rationalizes.

At a Level of 12, will be others 10 opposites of the opposites of their.

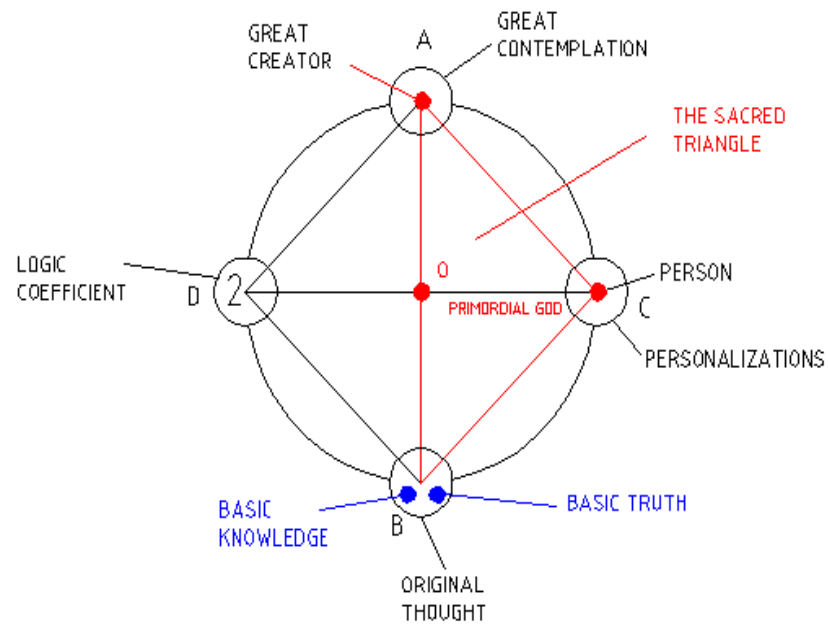
1.6. GRAPHICS ANNEXES

FIGURE 1



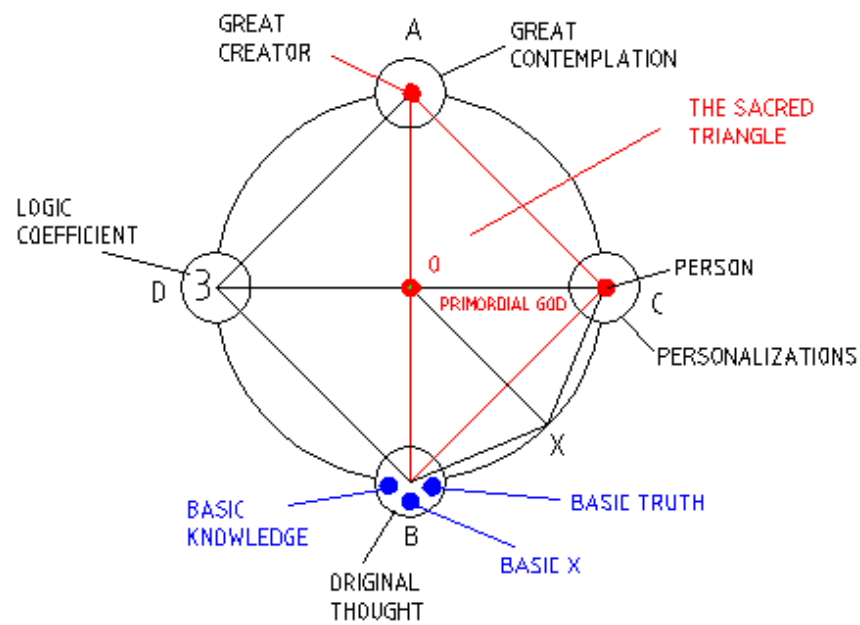
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FIGURE 2



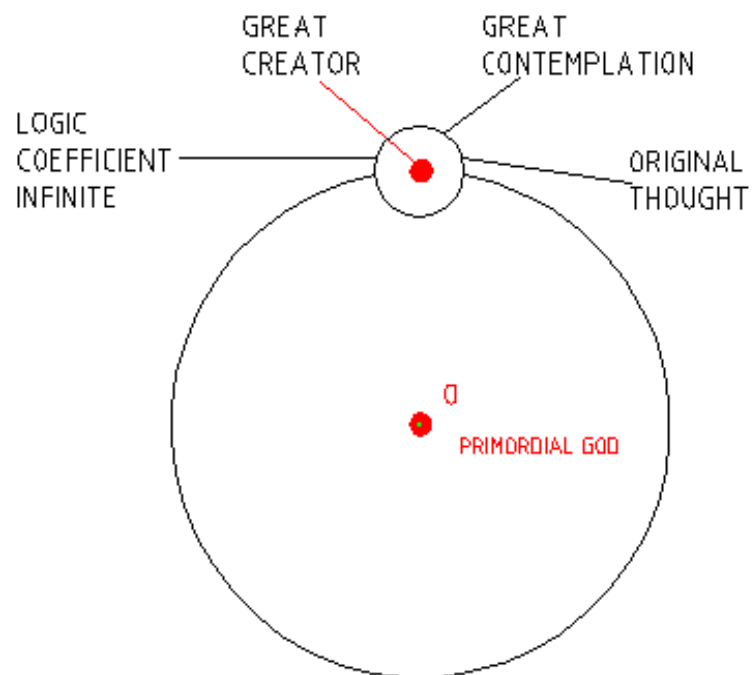
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FIGURE 3



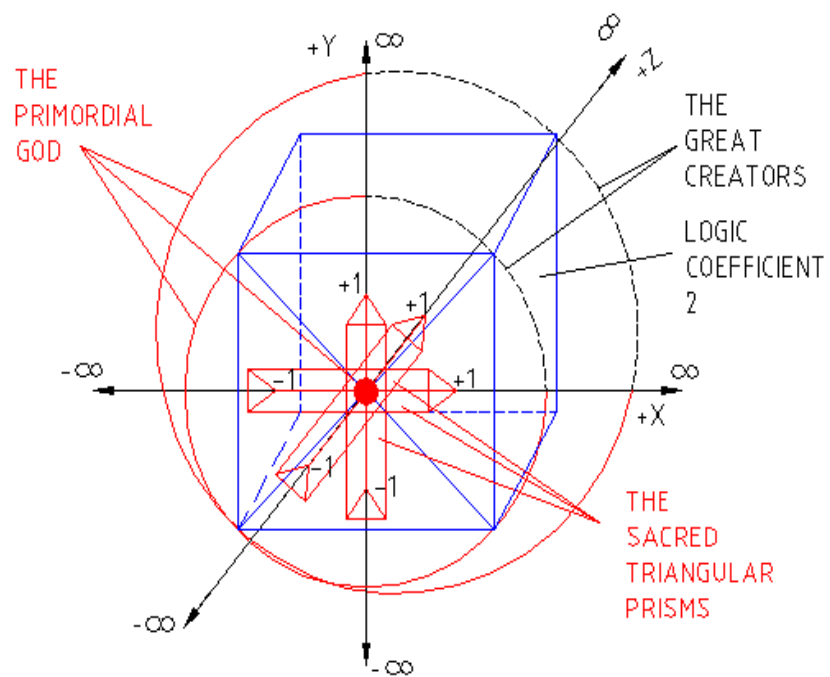
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FIGURE 4



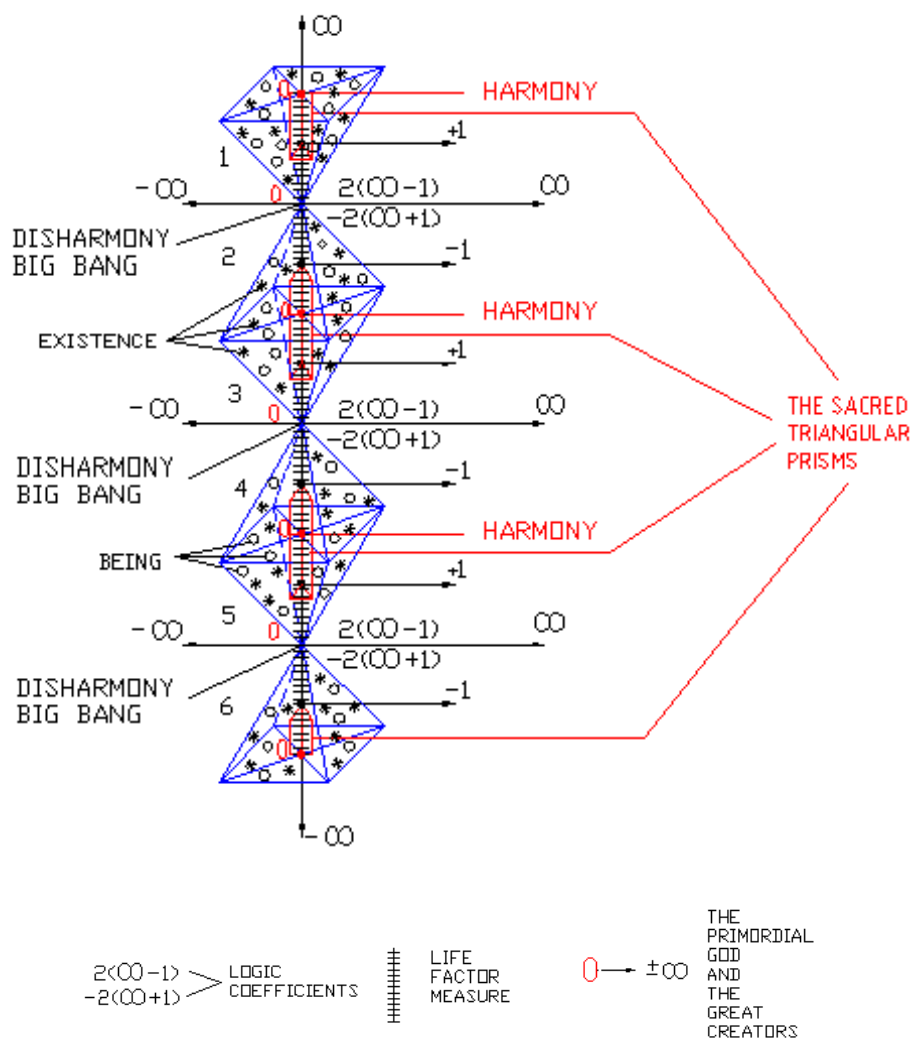
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FIGURE 5



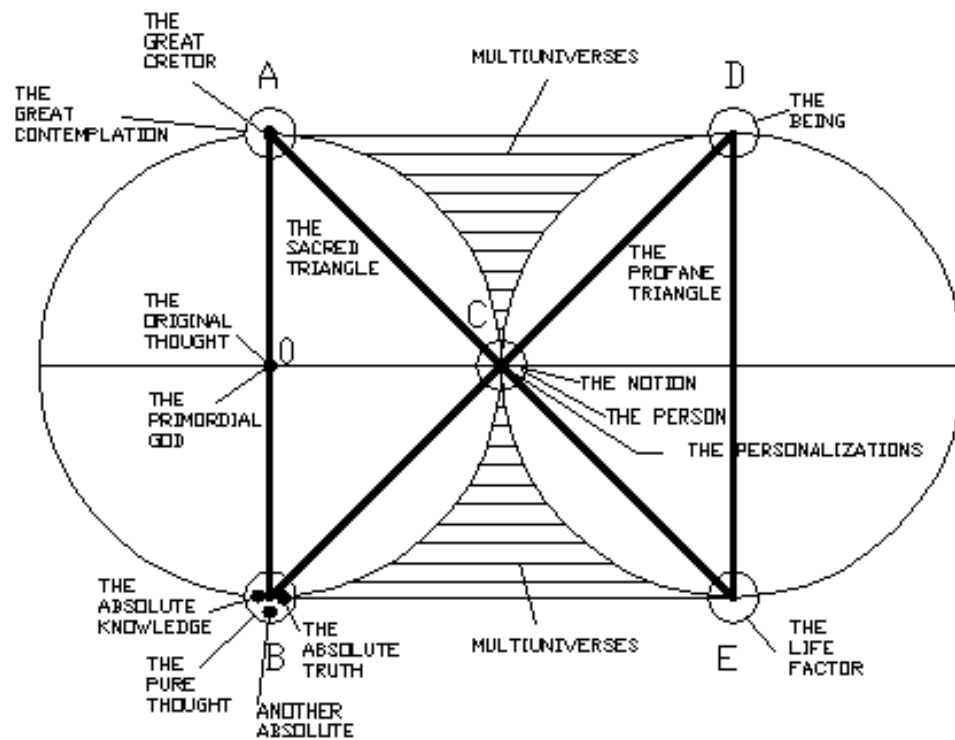
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FIGURE 6
THE SIX MULTIVERS OF EXISTENCE



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FIGURE 7



2. THE COAXIOLOGICAL LOGIC

2.1.CHAPTER I **THE BASICS OF THE COAXIOLOGICAL LOGIC AND PRINCIPLES OF LOGICAL FUNCTION**

The Principles of Coaxiological Logic called and Logical Function or "Logical Continuum" are as follows:

The first principle of the Logical Function is:

"The Tangentiability of Logical Function defines the "Logical Continuum" formed from the "Infinite Continuum" but and from the Unique Expression of Universal Pure Consciousness, thus is redefined compared to the asymptotism of Intangible Forms, and "the Infinite Continuum", includes the Universal Pure Language.

Tangentiability is the one underlying the Coaxiological Logic, removing asymptotism, respective the Asymptotic Function, as the basis of the All, and transforming her into an annex left by Intangible Forms in this All.

Thus, through Tangentiability, have resulted common points, and any axiom, characteristic or expression can become at any time a principle of the Logical Function, how any principle can become an axiom, characteristic or expression, because all are one, and one, all, and by principle in Coaxialism is understood a sense that guides this philosophy. "

The second principle of the Logical Function is:

"Determination of the parallelism between principles and characteristics, because the characteristics become principles and the principles, characteristics, but also in, to determine the accumulation of other functions within them, making them essential and becoming their essence."

The third principle of Logical Function is:

"The Logical Function is responsible for determining, but and for defining through it itself of the Coaxiological Truth."

The fourth principle is:

"The relativity and complementarity of the Logical Function is defined through the Coaxiological Truth."

The fifth principle of the Logical Function is:

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"The Coaxiological Truth, which belongs to the Logical Function, is a Relative Truth, Neosemiotic, Substitutive, Motivating and Complementary, and it is defined in its totality by the Logical Function, without the Logical Function being defined in its totality through the Coaxiological Truth."

Therefore, the Logical Function is a Function which, viewed from the perspective of the Word - Matrix of Knowledge, it is defined as including one of its Truths, **namely the Coaxiological Truth that redefines her at the same time.**

*

Immortality is a simple and beautiful Illusion that will remain to the mortals in this world, what will become sometime, lost by me forever.

Why do I start a book about Logic with Immortality?

What is the connection between Logic and Immortality?

Immortality is precisely the reverse of our Logic, Logic that is part of the Illusion of our own Life, being an Illusory Logic.

Why?

Because Immortality is opposite to the logical nature of life, in a world where every one dies, but can remain in immortality only in comparison with mortals, without being able to be demonstrated ever and the possibility that the immortality to become immortal and for immortals.

Why?

Because no one can know in its capacity of mortal if he can be immortal in a world where everyone else is immortal.

In that world, none of the immortals would know what immortality is because they would not know, at what to report her, not being: The Death.

Only mortals seek immortality because immortals do not know what this is.

This is and the problem of current Logic, which being a Logic of Illusion, due to the Illusion of Life, we do not know whether this immortal Logic of Illusion can also be an immortal Logic, in the other side, different from Illusion.

Why is a Logic of Illusion?

Any Logic is necessarily Incidental in the Primordial Element of Knowledge, because only the Random Creator can CREATE, and the Creation is Created once and not several times, because absolutely any Creation that has a precedent in another Creation is Destiny!

The Logic of Knowledge is part of Creation, what defines it as being a Logic Created, and not an Uncreated Logic, because absolutely everything what is part of our world of the Knowledge, for example, it comes us in the form of Creation and, not devoid of it.

Thus, Logic must necessarily be Created by something, and this something, I have also written in my other books that it is the Creative Factor and Unique Incidentally, which once with its Creation that was determined once and only once, this one has been accomplished, and once this Creation is completed, it has included within it and the Logic of Knowledge, as long as the Creation is made perfect in Knowledge, as being a Word of Universal Pure Language.

We, humans, live in a world with Destiny, in a world where Creation was perfect before being we, the humans, therefore and, the Logic of Creation, was created.

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Between the Logic of Creation and the Logic, in the capacity of, Word of Universal Pure Language is a big difference, because the Logic of Knowledge is totally different from Logic, in the capacity of, Word of Universal Pure Language, being a Logic with all the characteristics of Logic, in the capacity of, the Word of Universal Pure Language, at which also participates and the Knowledge, within which, this one is conducted, together with to Creation, which is also interposed into Knowledge by the Unique and the Happening.

Thus, in order to obtain the Logic of Creation, both, the Logic, Word of the Universal Pure Language and the Knowledge participated, in which the Creation takes place, but and the Unique and the Incident.

It can be noticed, that apart from Knowledge, which is the Unique Word of the Universal Pure Language, in which the Logic of Creation unfolds, all others, the same as and the Logic, Word of the Universal Pure Language, the Creation, the Unique, but and the Happening intervene on the basis of the Analogy of the All, about which I have already written, being the one through which every Word of Universal Pure Language is in all the other Words of this Language, because every Word of this language becomes an All which replaces this Language, but, an All, which not only, that replaces this Language, but he includes him, in his turn.

Thus, on the basis of this principle, are found within the Knowledge and other Words - Matrices, such as the Logic, Creation, unique, and Happening, of course, alongside the whole infinity, of others and other such Words of Universal Pure Language, which become thus implicitly and the Elements of Knowledge, as well as Knowledge becomes Element in its turn, within the developments determined by these Words of Universal Pure Language.

Analogy of Everything can be found in the development - matrix, of Knowledge in the "Ego" of the Primordial Factor and Creative Factors and Unique Incidentally, where each such Creator Factor and Unique Incidentally represents the Image reflected in Knowledge, of a Word of the Universal Pure Language.

Once the Logic is Incidentally and is part of the Creation, which is and Unique, means that Logic, in the capacity of, Word of the Universal Pure Language is of so overwhelming importance for the Happening, that this determines it in the Creation from Knowledge?

Is there a connection between the Word - Logic, within the Universal Pure Language and with the mode of development - matrix, of the Word - Knowledge within this Language, in the sense that the Logic would intervene alongside the Creation, Unique and Happening for the designation of the Instinct, Absolute Truth, and "Ego" of the Primordial Factor together with the Creative Factors?

Logic determines the Creative Factors that by their quintessence meet all the elements necessary for the determination of Creation but and of the Logic of Creation?

If the Logic is in Creation and the Creation is a Word with attributive and disjunctive functions of the Universal Pure Language, means that along with the functional attributive mode of the End, Beginning and Origin also possesses the functional disjunctivity of the Unique and the Happening, the disjunctive mode designated by separating the functionality of the Unique and the Happening for each Word in part, with attributive functions that are transmitted from one to the other.

This is one of the features that define the attributive functions from the disjunctive ones.

The fact that Logic is in our world of the Word -Knowledge in the Creation of Creative Factors and, Unique Incidentally, means that it can be transmitted both to the End, the first Word - Matrix of the Universal Pure Language, with attributive functions, therefore transmissible how

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much it can be and, within the Unique and the Happening of the two Matrix Words with disjunctive functions, because all these participate in defining the Word- Matrix of Creation.

Is the Creation thus, a Logical functor which has an argument of its which it can be found in the Logical Expression Created?

Yes! The argument of this functor is precisely the "Created" Expression!

This fact entitles us to believe that Creation is the one that determines Logic, although until now we have established that the Word -Matrix of the Creation determines Knowledge, and Knowledge NOT means and Logic implicitly, because the Logic is a Word-Matrix, different from, the Word-Matrix of the Creation, which, reported, to any other Word -Matrix from the point of view of Forms of Expression, Matrix, it can be totally something else.

Thus, the Logic within Knowledge, which is due to Creation, is one, and the Logic within another Word -Matrix is totally something else.

The Word - Matrix of Creation is not the one that has Created the Logic, because this one came about on the basis of some functions, where, firstly the conjunctive function of the Analogy of Everything intervened, which mirrors the fact that each Word-Matrix is found in all the other Words - Matrix, because it is, not only a unity in the diversity of Words - Matrix, but it is defined as if it were the All.

Thus, in order to find out, through what namely, the Logic of Creation was transmitted, through the group of Words - Matrix with attributive or disjunctive functions, we must first of all find out what namely the Logic is and what characteristics it has to have in order to be determined as such.

However, we will only determine an Image of the Logic of Creation that has been accomplished just as the Creation through which it only occurs us once, the rest being an Image of this Logic projected through Destiny for us.

Even though any image is NOT equivalent to, the real, but becomes turned back, especially if this one takes place in the Mirror, as is also the Mirror of Knowledge, does not mean that certain characteristics of that Image can not be determined, even turned back, as I claim they occur us due to the effect of the mirror where the letters are read in reverse if they are reflected in a Mirror that I consider similar to the Mirror of Knowledge, because any Mirror reflected in another Mirror will Create the Image of Infinite, of Endless of Eternity, located in parallelism, because only when we place two Mirrors face to face we will be able to see undistorted by the Mirror of the Knowledge, the Infinite Creation from this one, removing the Destiny and thus approaching us by the Truth of what undistorted Creation means. YES!

Through the Parallel Mirrors we can see how namely the Creation without Destiny looks, which was accomplished only once, and which conceals in her womb the Logic, the one which will give to the Knowledge new valences of Mirroring of it into itself.

We, humans, see and perceive Logic as being, I quote from the Romanian Encyclopaedic Dictionary Vol. III, Political Publishing House, Bucharest 1965: "a science whose object is to establish the conditions of the correctness of thought, of the forms and general laws of the fair reasoning, conformed through the order of ideas with the legal organization of the objective reality. "

My question is why not and of the subjective reality?

Certainly the political situation at that time justified the omission of this argument.

Logic is, therefore, perceived by us as being a science whose object is to establish the conditions of the correctness of thought.

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I wonder, in order to establish such conditions is necessary a certain science, or the respective science is nothing more but a certain Phenomenon on which thinking is focused, a Phenomenon due to the Knowledge and implicitly of its Mirror that determines thus through the Image, filtered by, Knowledge of the Creation in which it is located and Logic as a Word -Matrix whose reverberations are in Creation?

In particular, I tend to believe this aspect than on that one, that Logic would be a science.

After me, the Word - Matrix, Science, is something else than what we are structuring through the Meaning of the Science Expression, which defines a structured content on certain characteristics given by Knowledge and which can be valid only within the world with Destiny, but not and without the Destiny, because the Science seen by us through the Illusion of Life always includes the Unknown, on which tends to cover him once with the Destiny.

This "covering" lies only in the worlds with Destiny where the Creation that is accomplished once, thus Knowing Everything leaves place to the Destiny for it to unfold through the Illusion of the Unknown, though the Creation and Everything is Known eternally, once with the Unique Creation given by the Happening what became Random of the Creative Factors and Unique Incidentally.

Thus, Science is a Word -Matrix, whose Image distorted by the Mirror of the Creation comes to us thus, through its conjunctive, attributive and disjunctive functions.

Thus, the same it also happens with the Logic that comes to us in the form of Science, fact what means that both the Word - Matrix, Science, as and that of the Logic come to us on a common path because they overlap, in our understanding.

Even if science would be replaced by anything else, but which to represent their characteristics and relationships in the correctness of the Knowledge of the "anything", all, science of that "something", would be called and all, the characteristics of Logic in our mind would receive.

Therefore, the Image given by the Mirror of Knowledge unites us more Words- Matrices to determine the Meaning of one or the other.

This fact determines us the conjunctural function which is in Knowledge and reaches this one through the other three functions: Conjunctive, Attributive, and Disjunctive.

The conjunctural function is determined through the capacity of Words - Matrices of to unite their characteristics (one or more) in front of a Conjunctive.

One of these is Destiny.

Why is Destiny the Conjunctive and not Knowledge, for example, with its Mirror which can thus define the union of one or more characteristics of the Words -Matrices and then to design them in its worlds?

Because the Semantic Mirror of the Infinite, respective the Mirror of Knowledge as can be defined, can not have the quality of a Conjunctive in this case, because absolutely any Word-Matrix, that is reflected in it does so only through the Creation which takes place only once, and once with this production the whole Creation is Known and not Known partly as in the worlds with Destiny, where besides Logic, which in Creation has a role, at most, of "law", I put this word in quotation marks because is not the most appropriate to determine what I mean but it does not exist none closer at the same time of what I want to relate, and more than that at this level can not be the matter of lawfulness, because it does not exist an Event-Phenomenon, Primordial, that will only intervene in the phase of the Lack of the Periodic from Semantic, or of the Neosemantic from this.

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When I referred to the role of "law" of Logic, I thought of its characteristics of establishing relations between characteristics, being a sort of Mirror of Knowledge but with different characteristics to Knowledge, and the quality of Mirror of the Logic no longer presupposes finding the Unique Creation in the Parallel Mirrors from the worlds with Destiny, but the parallelism between the two Mirrors of Knowledge and Logic gives birth to Thinking and its perceptions in the worlds with Destiny!

Even if and Logic in quality of Word-Matrix of the Universal Pure Language can be defined through its Mirror which has characteristics different from the Mirror of Knowledge, because the Mirror of Logic is responsible for features such as structuring, dimensioning, but also connecting or determining of some Events or Phenomena of the Knowledge, in the moment of reflecting the Logical Mirror in the Mirror of Knowledge, parallelism, which in the worlds with Destiny, has determined the Thinking.

What purpose still has the intervention of Word - Matrix, Science, for example and why is this, Word - Matrix?

Every possible Known or Unknown notion by the human being is in turn a Word -Matrix, of the Universal Pure Language which develops a certain Expression of its in the connection with other Words - Matrices.

For Knowledge, this Word - Matrix is Science, but for other Words- Matrices like Knowledge, this Word - Matrix is no longer Science, but has a certain Meaning for each Word - Matrix in part.

The fact that it intervenes within the human knowledge as being Science, being always or in most cases associated with Logic, means that certain characteristics of that Word -Matrix determined by us as being Science are transmitted through Logic.

Although the Logic possesses a Mirror, please do not make the mistake of to confuse the Mirror of Logic with the Mirror of Knowledge, and to assign from the characteristics of the Semantic, Neosemantic, Periodic and Lack of the Mirror of Logic.

Precisely the fact that the Mirror of Logic has different characteristics it helps us, on we the humans, to Think.

If until now was made always a historical confusion in philosophy, between Thinking and Knowledge, attributing to the Thinking, precisely the Gnoseological branch of Knowledge, respectively the Knowledge Theory; was totally wrong, since although between Thinking and Knowledge are certain interdependencies, we must NOT, under any circumstances, make the millenary mistake of mankind of to assign the Thinking to the Knowledge!

Thinking is not Knowledge, but it is above all, the channels through which let the Knowledge to flow, toward its initiator.

These channels are given by the Mirror of Logic, which being parallel to the Mirror of Knowledge leaves to the human being the ability to reason.

Human reasoning is given by the parallelism between the two Mirrors, namely the Mirror of Knowledge and the Mirror of Logic.

If this parallelism was not, the man would suddenly Know, and this Knowledge would remain a Knowledge, empty of any relational content with other and other aspects that might complete it.

Once Logic is another different Mirror, but parallel to the Mirror of Knowledge that occurs through the attributive and implicitly disjunctive functions within Knowledge, it means that Logic intervenes in quality of Word- Matrix of the Universal Pure Language within the attributive functions through the Word- Matrix, End, which is in fact the first Word within the

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attributive functions, being always "bombarded" with the disjunctive function of the Unique and of the Happening.

Thus, the Logic has something from each in this hypostasis.

Why is the Word - Matrix, End, the first in the chain of the five Words - Matrices with attributive functions?

Why not another Word - Matrix, such as Beginning or Creation, Origin or anything else?

If we think even through the Illusion of Life and Logical Coefficient 2, we notice that each Beginning begins with an End, of "something," because if that "something" does not end it can not begin "something else", which means that in the Beginning of that "something else" is actually the End of "something," thus, each Beginning Begins with the End, as well as each End begins with the Beginning.

Thus, the Beginning of the five Words-Matrices with attributive functions can only be the End of this Beginning.

Therefore, the first Word - Matrix will be the End, and the second the Beginning, followed by Origin, Creation, and Knowledge.

About the other Words-Matrices, I have described in detail in another book of mine, the cause for which are enumerated in this way.

If Knowledge receives the Mirror through the Semantic, what is an attribute of Creation from where it receives the Logical Mirror that has nothing in common with the Semantic than in the parallelism of the two Mirrors of Logic and Knowledge?

The Logic, just like Knowledge, is determined from an attributive point of view in Knowledge by Creation, which is the Word -Matrix what directly defines Knowledge.

However, the Logic has nothing to do with the Semantic attributive function of Creation, which determines the Semantic Mirror of the Infinity from Knowledge, but instead Logic has the entire attributive range that it has and Knowledge starting with the End, the Beginning, the Origin and the Creation, also has the disjunctive range of the Unique and the Happening the same as the Knowledge, is subjected as all Words -Matrix at the Analogy of the Everything or at the universal conjunctive function, and thus, should be equivalent with the Knowledge or similar to this, if not complementary, in the worst case and yet the Logic is not so.

What does this mean?

The fact that the Logic is determined and by another function, different from the conjunctive, attributive and disjunctive functions, a function that I will call : the Logical Function.

Why?

Because it would be in vain the Semantic Mirror of the Infinity from Knowledge if it were not the Mirrors's parallelism, if this Mirror would not have in what and in whom to reflect itself, which led to the logical function.

The logical function is characterized through parallelism, and namely will always become a parallel with the Words -Matrices, through which it propagates, always determining properties parallel to the properties of the respective, Words -Matrices, and these parallel properties are given to the Words -Matrices, on which the logical function defines them, such as the Word - Matrix, Logic, in the present case.

Thus, Logic does not intervene upon Knowledge just through the attributive, conjunctive and disjunctive functions, but also through the logical function.

Compared to the attributive functions which are determined from one Matrix Word to the Other, or the disjunctive functions, which are determined at each Word -Matrix, separately, the

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logical functions are determined through other functions and can incorporate within them a plurality of functions, which clothe them like in a cocoon, but this cocoon has the logical function as a kernel.

Thus, another property of the logical function alongside parallelism would be that of the cumulation of functions which always find their kernel or essence in the logical function.

Therefore, the logical function is also the function which, alongside parallelism and the cumulation of functions, determines the essence of this cumulation of functions, but also the essence of the All.

Thus the essence consists in parallelism and the cumulation of functions which is reflected upon the Words - Matrices of the Universal Pure Language.

The logical function is determined by the Unique Expression of Universal Pure Consciousness, which is at the basis of the essence of Everything, precisely through the parallelism it reflects upon this one, through the continually reporting upon the "Infinite Continuum" that is Everything, but and Everything from behind of the Everything, essence, which is also found in the fact of to be, and the reporting of the Unique Expression of Universal Pure Consciousness to the totality of the Expressions of the Words - Matrices of the Universal Pure Language, where these Words, each, in part, have their own Expression, becoming functors which find their as argument in reporting to the Unique Expression of Pure Universal Consciousness.

So, reporting to the Unique Expression of Universal Consciousness is the supreme argument of these functors, which are the Words of the Universal Pure Language and NOT the Unique Expression itself.

This aspect must be specified because the Unique Expression is not the sum of these Expressions, but at what namely these Expressions are reporting.

From here starts and parallelism, which within Knowledge is called the Logic, which is at the basis of the thinking and reasoning of the human being.

This fact demonstrates us that not the Word - Matrix, Logic, is the one that has Logic, or holds the Logic which we Know, but the Logic which we know is determined by the logical function through that Word -Matrix, which could have been called anyway else not only the Word - Matrix, Logic, and, it would have had, the same effect within the Knowledge and only within the Knowledge where the Primordial Event determined by the Semantic Mirror of the Infinite initiated the Phenomenon and, therefore the Cause and Effect.

Without the Phenomenon and the Event we can in no way talk about Cause and Effect!

As we have already written, each Word - Matrix due to the conjunctive function determined by the Analogy of Everything has as, its characteristics all the Expressions of the other Words - Matrices within the infinity of Words-Matrices of the Universal Pure Language.

What makes them different from each other is how these Words - Matrices are reflected among them, in the sense that no Word -Matrix will not reflect or will be found according to the Analogy of Everything in the other Words - Matrices, just as another Word -Matrix is found, because a single own Symbol of their is enough, which differs them from the others, and on which receives him once with his determination, that all his reportings at the infinity of Words-Matrices within the Universal Pure Language to be different from all other Words- Matrices, which gives them the uniqueness within the diversity, but also the different Expressions of each in part within the Universal Pure Language.

The logical function being determined, from the level of the Unique Expression of Universal Pure Consciousness, means that it will be the same as and the Unique Expression of

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Universal Pure Consciousness compared to Words -Matrices, in the sense that it will not be within them, as is the conjunctive function given by the "Infinite Continuum" or the function of the Analogy of Everything, but will be reported to these Words -Matrices from "exterior".

We put the quotation marks because does not exist in the present case either exterior or interior than in the figurative way.

The logical function being and a reporting function.

hus, the Word -Matrix, of the Logic was determined through its characteristics to pass through the group of Words- Matrices, attributive and disjunctive, as eventually, to reach at Knowledge for to determine the parallelism toward its Mirror, due to the logical function on which possesses it, and which determined the Word -Matrix, Logic, to be precisely the essence of all Words-Matrices, through which "passes", starting with the End, the Beginning, the Origin, the Creation, in which the Unique and the Happening are always found on disjunctive functional bases to eventually reach Knowledge.

No matter how odd it would seem, the Word -Matrix, Logic, is the one that becomes the ESSENCE of all these Words -Matrices.

Thus, the essence is a parallelism through which each Word -Matrix (when we talk about Words-Matrices, we talk and about their Expressions), is reported to self or the characteristics of the Word -Matrix are reported to self, becoming parallel to the characteristics of another Word -Matrix determined by the logical function, parallelism which determines the essence of both Words-Matrices, from the equation.

Why?

Because each Word -Matrix will be reflected in the other and as a result of this reflection, the result will be the image of the essence of each Word -Matrix in the other.

Thus, the Image of the essence of Knowledge will be found in Logic and the Image of the Essence of Logic will be found in Knowledge, and if we want to know which is the essence of Logic or Knowledge, we will only have to reverse the Images of the essence and assign them each time to the other Word -Matrix, which will lead to a different Expression.

However, the Image will never be real with the thing itself, it will always be a virtual Expression if not even totally unreal, not to mention that we humans and so are limited in thinking, by the Illusion of Life and the Logical Coefficient 2.

However, we can make us an impression of what the essence of Logic or Knowledge could mean with the help of inversion.

Does the parallelism of logic function in turn determine a Mirror for each Word-Matrix in part as in the case of Knowledge?

Not! And I want, to you NOT make this mistake never.

In the case of Knowledge, parallelism consists in the Mirror because Knowledge itself is determined through and in the Semantics Mirror of the Infinite, while other Words-Matrices, even and from the attributive or disjunctive group, will not require a parallelism in the Mirror, but in completely different ways.

For example, if we take the Word - Matrix, End, in this Word - Matrix, the the Word -Matrix, Logic, will be in parallelism, respective in its essence, as being its Beginning, because only the Beginning can be parallel to the End, fact that will truly determine the occurrence of the Word -Matrix, with Symbol, of Beginning, in this scheme of the attributive group.

For the Word- Matrix, Beginning, parallelism will consist in End, and once with it the third Word - Matrix will intervene: the Origin, whose parallelism consists both in the Beginning and the End what will determine the fourth Word - Matrix: the Creation, whose parallelism

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consists in Beginning, End, and Origin, to eventually we get to Knowledge, where the parallelism of Knowledge consists in Beginning, End, Origin, and Creation, and all these will be attributed to Logic, because Knowledge will be defined through the Semantic Mirror of Infinity, about which I have written so many times.

Thus, the Logic will have as defining, the four Words-Matrices or, more correctly said, the four Expressions of these Words-Matrices, in which, in fact, the essence of Knowledge consists.

Why?

Due parallelism, which I was just talking about, namely, the Image of Logic is actually the essence of Knowledge and vice versa the Image of Knowledge is actually the essence of Logic.

Thus, the essence of Logic will consist in the Semantic Mirror of the Infinite!

Between the Word- Matrix, Logic, the Logical Function and Logic within the Word-Matrix of Knowledge is a great difference.

Thus, the main features of Logical Function are: Parallelism and functional cumulation, which defines logical function as being the one what determines the essence of Words -Matrices or of Expressions where this one is present.

I have talked about the importance of parallelism, but and of the cumulation of functions, on which I consider them as being the most valuable characteristics of a function, because on the basis of parallelism and of the cumulation of functions it is possible to determine the basic principles of the Logical Function what become implicitly the basic principles of Coaxiological Logic.

The Coaxiological Logic is a new Logic that combines Classical Logic (Aristotelian), Mathematical Logic, of the logical functors, the Dialectical Logic, respectively the dialectics of the notion, judgment and reasoning, the Common Element from my philosophy is at the basis of Syllogism, the Constructivist Logic, where the Infinite is the same as me in the course, of eternal construction, which can be found in the "Infinite Continuum", Logic of Relations and Modal Logic.

All these types of Logic are merged within the Coaxiological Logic, and besides these are also included other possibilities of Coaxiological Logic, which **surpasses** them, but and **unites** them, at the same time on these.

Until we come to a more detailed deployment of these types of Logics reported to the Coaxiological Logic and finally included in it, we will first have to define the Coaxiological Logic.

In order to give it a definition, we will need to know on what principles Coaxiological Logic focuses and only so we will be able to define it.

Again, in order to define the principles of Coaxiological Logic, we must first establish the characterological status of this Logic, which is focused on the Logical Function, the one that underlies the entire Coaxiological Logic, namely, Parallelism and Functional Cumulation.

Thus, the Principles of the Coaxiological Logic are and the Principles of Logical Function.

Again attention, I repeat, the Logical Function is not the Word - Matrix, Logic and nor the Logic within the Word - Matrix of the Knowledge.

Through Parallelism that starts from reporting the Unique Expression of Pure Universal Consciousness into the Pure Universal Language, and vice versa, of the Language in the Unique Expression, it means that this Parallelism is responsible for defining the Universal Pure

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Language versus the Unique Expression of Pure Universal Consciousness, and of this one, in its turn, for the definition as against the Universal Pure Language.

I have also written that the Universal Pure Language with its Expressions and Words, with an infinite number, is determined "Continuously" by the "Infinite Continuum," and thus the Unique Expression of Universal Pure Consciousness is not reported only to the Universal Pure Language but also to the "Infinite Continuum" through the Logical Function.

Thus, one of the first principles of the Logical Function would be the one of reporting, due precisely to the characteristic of Parallelism of this function, as and on, the quality of cumulation of other functions within this Function that determines the essence of the Everything and All.

Reporting and Parallelism at the same time are precursors to the Absolute Truth, but also to a new type of Truth, namely the Coaxiological Truth determined directly and only by the Logical Function, because through reporting it is possible to determine the veracity of one or the other, who participate within the respective relation.

This veracity is that which determines the Absolute Truth only and only within the Word -Matrix, of the Knowledge, followed by the Neonotional, Notional Truths, or other and other, Relative Truths within the Illusion of Life, but again great attention, all this happens only and only in the worlds of the Word -Matrix, of the Knowledge.

The parallelism of Logical Function is the one that will determine the equivalent of the Truth at each Word - Matrix in part, equivalent that will not be an Absolute Truth of that Word - Matrix, and no Truth from the perspective of that Word, but only and only from the perspective of Knowledge, thus, the Coaxiological Truth can be called Truth only from the perspective of Knowledge, but NOT and from the perspective of other Word - Matrices within the Universal Pure Language, where the Coaxiological Truth can bear totally different names, but also, to receive different Symbols from case to case.

Yet at the base of any Truth lies the reporting, and, thus, the Coaxiological Truth is a Truth not only Relative, because it is in function of reporting, but above all is also a Neosemiotic Truth, because is depending on each Word -Matrix in part, depending from case to case if its Symbol will show in some way or otherwise, but, anyway, is no longer synonymous with truth, only, if he was looking through Knowledge, this one would be a Truth.

As for the Neosemiotics I have discussed the subject extensively in "Antichrist, Being and Love".

The same Parallelism of the Logical Function will also determine, and another quality of the Coaxiological Truth, namely of to be denied, always by the "Infinite Continuum" and of to be always substituted with its own self, through the Truth from behind the Truth, as well as Everything from behind the Everything, thus being a Substituent Truth.

Alongside the substituent quality of the Coaxiological Truth, the Motivating quality also intervenes, that of to always be a motivation for another Truth on which ultimately can relativize him or not, only the Motivating quality of the Coaxiological Truth is that which self-determines two or more opposite or analogous poles.

The Complementary quality is due to the feature of functional cumulation of Logical Function, through which this Function becomes eternal the essence of Everything, and this essence will be complementary to the elements whose essence is.

Thus, the Coaxiological Truth is a Relative, Neosemiotic, Substituent, Motivating, and Complementary Truth.

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2.2. CHAPTER II
THE INTANGIBLE FORMS

Regarding parallelism, it is noticed where he can lead and what new possibilities he can develop about what Coaxiological Logic defines, which becomes precisely due to parallelism a Logic of the Coaxiological Truth, Truth which gives this Logic, respectively Logical Function certain principles of its, after which the entire Logical Function is guided.

Even from the point of view of the name, the Word "function" implies a "something" which defines itself, as, determining another "something".

Thus, from the point of view of Knowledge, the function is "something" that does "something", so it fulfills a certain task.

To fulfil a task is equivalent, with, to Create?

No matter how odd it would seem, but from the point of view of Knowledge, everything that fulfills "something" Creates.

Does this fact mean that the Logical Function also Creates?

From what I have written so far, Creation appears only in quality of Word -Matrix which belongs in our vision to the group of the five, namely, the End, the Beginning, the Origin, the Creation, which in turn determines Knowledge.

It is precisely this, that makes Creation to appear as an appanage of the Logical Function, so of the Coaxiological Logic in its naming, what is false because it is due to the way through which we look at this Logical Function, namely through the Knowledge, which is determined by Creation.

Thus, it is no less true that a function "creates".

I think the most appropriate term would be, that a function defines.

But, through definition, does not it create?

It is possible, but only if the Knowledge intervenes in the equation.

The origin of parallelism is in the Asymptotic Function of the "Infinite Continuum", where the two lines tend, at infinity, towards each other, but without ever being able to unite.

Perhaps the biggest question in the whole Coaxialism, is what would have been if the Asymptotic Function did NOT exist or if the Asymptotic Function is really asymptotic?

Personally, I do NOT believe in the Asymptotic Function as it is revealed to us, being the adept of the fact that the two lines become tangent to infinity.

With what the Asymptotic Function should have been replaced and how would have shown the development model of the Universal Pure Language, but of the Universal Pure Consciousness and of the "Infinite Continuum"?

Would have been the parallelism, the one underlying the Coaxiological Logic, respectively at the basis of the Logical Function, whose characteristics consist precisely to determine the parallelism?

Because the Logical Function is defined above all through its characteristics and its most important feature is precisely to determine the parallelism.

How would have been the worlds of Knowledge without parallelism?

I have stressed several times so far the fact that the two lines from the Asymptotic Function would have been five, if the Logical Coefficient on the basis of which they were thought rationally, it would have been five, on the basis of which they were thought rationally, it

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would have been five, or would have been an infinite number of straight lines which tend, some toward the others, if the Logical Coefficient with which the Asymptotic Function is reasoned would be infinite.

This determines us to realize the following reasoning: the Asymptotic Function only occurs according to the Logical Coefficient, and if it is infinite, and the number of straight lines that tend towards each other is infinite, which means that all the lines that tend to a center where they would become tangent, therefore, to unite, they can be represented by points, and the points are arranged around that center where, the lines which become tangent with points, this time, they tend, toward the center.

The infinity of those points determines a circle and the center of the circle determines the center toward which the straight lines tend, for to become tangent between them without being able to do so due to the Asymptotic Function.

Thus, at an infinite reasoning, the Asymptotic Function becomes represented by a circle that has a center inside it.

The fact that the lines tend towards that center, but being an infinity of straight lines, which, each is a point of the circumference of the circle, means that each such straight line is tangent with the other through the circumference of the circle, and the circle becomes, in turn, the point of connection where and the two lines from the case of the Logical Coefficient 2 will unite.

Thus the Asymptotic Function is NOT real than in the Illusion of our Life, and the parallelism is given precisely by the infinite parallelisms of the straight lines which unite through the circumference of the infinite circle.

The true Asymptotic Function is this, but at the particular level it can be determined through the Logical Coefficient 2 and as two straight lines which tend, some toward the others, without ever being able to unite, because in order to achieve the union, the infinity is needed.

This means that, if the lines which tend, some toward the others, have an infinite number, and they become, a point of circumference of the circle, because they tend towards a common center, and the circle is defined as an infinity of points around a center, it means that the "Infinite Continuum" is no longer "Continuous"?

If the two lines unite in the Asymptotic Function, I wonder if and this function, anymore is Asymptotic Function ?

No matter how difficult my response might seem for some or interesting for others, I would like to point out that the "Infinite Continuum" remains the same "Continuous" even if the straight lines unite at infinity, becoming tangent through the circumference of the circle, and the Asymptotic Function remains that Asymptotic Function, because it is always flanked in the domain of its determinations by the landmark of Negation, which is, in fact, the Circle with the infinity of lines which become tangent to each other.

Thus, the Asymptotic Function becomes the Diversity, and the Circle where the Infinite determines the tangent of the lines which tend, some toward the others, is the Uniqueness, as eventually Asymptotic Function (the Diversity), canceled by the landmark of Negation (the Uniqueness), determines Structuralization precisely by canceling the Diversity by the Uniqueness, what confers to this annulment the structural status of Not being Diversity, because it is Unity, thus the Structure receives its System, in which it integrates.

All this determine the Undefinedness, so that again it reaches the Asymptotic Function, which will be again eternally canceled by, the landmark of Negation, because the Infinite is always an All, and this All becomes the first step from the Finite!

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Those who are total followers of the Asymptotic Function, they are wrong when they claim that two straight lines do not unite, so they are not tangent, because they are tangent to infinity, but they are not tangent only if we reason them through the prism of a Logical Coefficient less than Infinite.

Once these are tangent, it is clear that the Asymptotic Function can NOT exist than as a particularity of a certain Logical Coefficient, a particularity that is also found in the mathematics of our world, which profoundly mistakes when considering certain theorems or axioms as being true, because they should be interpreted conjectural, depending on the Logical Coefficient, on the basis of which they are rationalized and thus a new discipline will be born, namely Conjunctural Coaxiological Mathematics.

Thus, if the first principle of Logical Function consists in to determine parallelism by its characteristics but also the cumulation of other functions, on which has essentialized them, becoming implicitly their essence, means that the Logical Function is determined by the characteristics of the "Infinite Continuum", respectively, the Asymptotic Function, the landmark of Negation, Structuralization and Undefinedness.

These characteristics are the ones which determine the first principle after which will be guided the Logical Function, namely the parallelism and the cumulation of functions, which it will essentialize, becoming always and eternally their essence.

How namely the cumulation of functions?

The Logical Function has the ability to subordinate all the other functions that are developing within the Words - Matrices of the Universal Pure Language and, once with this subordination, the Logical Function becomes the essence of each such function in part and not the common essence of them.

This means that the Logical Function is defined as the essence of a certain function, in the quality on which it has the respective function compared to the Logical Function, so depending on the respective function and, of course, and depending on the Logical Function.

Thus, the report between the Logical Function and the Attributive Function will be other than the report between the Logical Function and the Disjunctive Function what will determine two different essences, therefore the essence of the Attributive Function will be different from the essence of the Disjunctive Function.

Parallelism is determined due the fact that, the characteristics become principles and the principles become characteristics.

Thus the Asymptotic Function automatically becomes from the characteristic of the "Infinite Continuum", the principle of the "Infinite Continuum," the same as and Negation of the Negation, the Structuring and Undefinedness.

All these Principles-Characteristics are linked to each other precisely through their final result, which is the "Infinite Continuum," and none could be without the other, because the lack of one such characteristic would implicitly lead to the total annulment of the others.

The sum of these characteristics consists of the "Infinite Continuum" which becomes their Principle, as well as each characteristic in part, is and a principle in part, which means that the sum of these principles consists of a single Principle-Characteristic that is the "Infinite Continuum."

This justifies us believing that besides, the Asymptotic Function, the landmark of Negation, Structuralization, and Undefinedness, could be and other possible Principles-Characteristics which, through a connection such as that of the above four mentioned, to give

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other Principles-Characteristics, such as the "Infinite Continuum" but about which we know absolutely nothing.

So and it is, alongside the "Infinite Continuum," there are other groupings that determine such Characteristics -Principles, where each in part is a Characteristic - Principle, fact which determines us to admit the existence of other forms not only of "Infinite Continuum", but also of representations that underlie Everything but which are totally inaccessible to us, not emphasized within the Knowledge and nor within the Unique Expression of the Universal Pure Consciousness, because these groupings will no longer determine Words-Matrices of the Universal Pure Language, which have as root, the Asymptotic Function, the landmark of Negation, Structuralization and Undefinedness, but other and other different forms, of everything I have described so far within the Coaxiology, which I now call them as being **Intangible Forms**.

Thus, within these **Intangible Forms** intervene other and other Characteristics - Principles, different from the four underlying the "Infinite Continuum" and which are the precursors of the Logical Function, but again great attention, NOT and the Characteristics - Principles of the Logical Function.

Why are not implicitly, and the characteristics - principles of this Logical Function?

The answer lies in the fact that at the definition of the Logical Function intervenes the "Infinite Continuum" in quality of part which is reported at the Unique Expression of Pure Universal Consciousness, reporting that denotes a parallelism to it.

This means that in equation the characteristics - Principles of the "Infinite Continuum" are not taken, but only the "Infinite Continuum" as the Whole.

Instead, the parallelism determined then, compared to the the Unique Expression of Universal Pure Consciousness is the one that "triggers" the determination of the Logical Function.

Thus, by parallelism, Logical Function receives a characteristic that becomes implicitly and its principle, because any characteristic becomes parallel to a certain principle, because the characteristic replaces the principle which it defines precisely through parallelism.

Why parallel to a certain principle and not perpendicular or horizontal for example?

The answer consists in the fact that the principle defines a characteristic while the characteristic defines a principle and there where will be a characteristic will always be a principle.

The difference between characteristic and principle consists only and only in the reporting to the Everything represented by the sum of characteristics, which becomes a principle that in turn will be a certain characteristic.

When I say about the Principles of Coaxiology that they are so, and so, I implicitly focus mainly on the characteristics of Coaxiology which become thus implicitly principles, of its.

We will never be able to determine structures that are the characteristics, without systems that are the principles.

Thus, the characteristic-principle relation is equivalent to the structure-system relation, and from this the parallelism intervenes as such, in the sense that the structure will define eternally the system, while the system in its turn will define eternally the structure.

Returning to the "Infinite Continuum" and its four basic characteristics, we observe that these are a structural part of the "Infinite Continuum" which is the systemic part of these characteristics, which entitles us to accede to the fact that any characteristic determines a

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parallelism with its own its system, which is the principle to which it is subordinated, which in turn will become a characteristic reported to another principle.

This "passing" from characteristic to principle and from principle to characteristic, determines an interrelation between the two under the aspect of system -structure and structuralization -systematization, which proves the parallelism that determines the Logical Function, by its first principle-characteristic, which is the parallelism.

This parallelism is responsible for the functional cumulation posterior to it, fact which will propel the Logical Function as being an eternal "kernel" of the functions which will develop "in time" between the Words-Matrices of the Universal Pure Language, and this quality of "kernel" will be the one through which the Logical Function will always be the essence of these functions.

What namely, has determined the characteristics, which grouped will become principles, what will be defined, in turn, as being the characteristics of other principles?

Why was the Asymptotic Function necessary and what it would have been without it, I just wrote, but what namely has determined it as an Asymptotic Function and only to appear in our representation, and not otherwise, I will demonstrate it now.

I have just defined the Intangible Forms, which are principles whose characteristics are different from those of the "Infinite Continuum," but which are and lies somewhere there, determining new and new structuralizations and systematizations about which we do not Know anything, being impossible for us, to reach even with our mind at such a level, because it is systemically structured totally differently from the "Infinite Continuum" and its four characteristics.

What does this thing mean?

First of all, that there, no longer intervenes, under, no possible or impossible form, of the Asymptotic Function, the landmark of Negation, the Structuralization and the Nedefinition, fact which even leads to the lack of the structuring, thus implicitly, and the systematization of certain principles.

However, even through their lack, respectively of the system and the structure, new systems and structures can be defined, because if you remember the Lack from the Semantic and Neosemantic which favors the Periodic, precisely this Lack is the one which highlights that becoming.

Thus and in this case, even if we are infinitely further from that place, and, intervenes another kind of Lack, even this Lack by its definition can determine a system and a structure of the Lack in self, which leads us to other and other, possible structuring, of type, characteristics-principles, beyond the Asymptotic Function, fact which entitles us to believe that precisely these determine even the Asymptotic Function, what again means that the Asymptotic Function in reality is not Asyptotic at all, because the two straight lines become tangent not only to the infinite level within the circumference of the same circle, but above all they become tangent at the level of the Intangible Forms, because these actually determine the Asymptotic Function, and whatever has a determinant becomes a determined even if at an infinite level, and whatever becomes determined is found in its own determinant, which gives it inclusion within the determinant, and thus, the Asymptotic Function in reality, is not so asymptotic as it seems, but rather uses asymptotism as a characteristic of its, and, in no way as an inner essence of its, I repeat, even if all this is happening, reported in and through the infinite.

Thus, the "Infinite Continuum" becomes in turn, a determinant that has as its determinant, the Intangible Forms, where besides the characteristics -principles, the Asymptotic Function, the

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landmark of Negation, the Structuralization and the Undefined are also other groupings of such characteristics, and the Coaxiological Logic, therefore, the Logical Function, in particular, will have to take these into account in its later developments.

Thus, the Asymptotic Function has the asymptotism only in quality, of particular characteristic and only through highlighting it at the "Infinite Continuum", because the Asymptotic Function, in fact, is not at all asymptotic, but has totally other and other determinations on which the Coaxiological Logic will necessarily have to take them into consideration.

From the point of view of the Intangible Forms, the Asymptotic Function will have other characteristics-principles, perhaps, being even like the "Infinite Continuum" which has in its structuralization a number of basic characteristics, such as the four within the "Infinite Continuum" and where one of them is even the Asymptotic Function?

I strongly believe in this.

Therefore, the "Infinite Continuum" includes within it other and other principles within each characteristics of its.

The Asymptotic Function becomes asymptotic only reported to the "Infinite Continuum" such as the landmark of Negation, Structuralization and Undefined, are thus emphasized only reported to the "Infinite Continuum" and in no way to their quintessence, to what mean they themselves reported to other and other landmarks that are, in this case, the Intangible Forms.

The "Infinite Continuum" becomes one from the infinity lost within the Intangible Forms?

Thus, he would NOT be "Infinite Continuum" but would always be one of these Intangible Forms, remaining finite?

No matter how strange seems to be, this answer lies in the fact that all these Intangible Forms can not be called as being infinite or being in an infinite number, precisely because they are not defined, neither by their infinity and nor by their number, to find out if they are in a finite or infinite number or if they are infinite.

These Intangible Forms define absolutely anything other than the "Infinite Continuum" which, by the phrase "Continuously", defines precisely the Finite that tends eternally toward the Infinite.

The Intangible Forms are forms whose possible meanings consist precisely in their non-sense, because they do not possess, neither Symbol, and much less the Meaning, which propels them outside of any of its own systematizations of any known Logic.

Intangible forms can not be defined, neither as being structures or principles that include structures, because they are their Lack, as they can not be defined nor as being characteristics-principles in the sense known by us, because they are not defined through any sense because they are exterior to the "Infinite Continuum", and even if they are exterior, this does not mean that would be outside of "Infinite Continuum" and the area covered by the "Infinite Continuum", precisely because they have nothing to do with the "Infinite Continuum".

It's like saying, "Reactor and Fur." What is the connection in the expression, "Fur Reactor" ?

Certainly none, just to the extent that a certain animal with fur would fly in a plane with reaction, which means that to make a connection would intervene and other Words.

In this case, not even these Words, can no longer intervene, which means that between the "Infinite Continuum" and the Intangible Forms can not be established links between their Expressions.

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Therefore, the "Infinite Continuum" is completely broken by Intangible Forms, and between these and the "Infinite Continuum" there can be no relations from the point of view of their characteristics and principles, because they are as different as possible Symbol or Meaning that they have no tangency with each other.

Consequently, the "Infinite Continuum" with the Pure Universal Language and the Unique Expression of Pure Universal Consciousness have not any connection with the Intangible Forms, than that of indirect determination.

Through relating of indirect determination, it is understood the fact that despite the non-existence of some relations of the order of the common characteristics or principles, they are established only by determining other characteristics and principles, foreign of determinant, as is the case of the Asymptotic Function, which for the Intangible Form that possesses it and determines this Asymptotic Function for us has a completely different, Symbol, Meaning, Sense, but also Characteristic and Principle, with what the Asymptotic Function means, for us.

This is the Inversion of the Intangible Form, on the basis of which is defined the Asymptotic Function and the asymptotism in general that generates, the landmark of the Negation, the Structuralization and the Undefinedness, within the system of the "Infinite Continuum".

How Intangible Forms are groupings different from the Asymptotic Function, the landmark of the Negation, the Structuralization and the Undefinedness, means that, and their functional result will also be different, so if the four define the "Infinite Continuum", Intangible Forms will define altogether other and other possible "representations" than the "Infinite Continuum".

I put it in quotation marks because everything that is part from Everything is a representation and can be determined starting with the "Infinite Continuum", whereas what is no longer part of the All can no longer be called representation, so the term in the quotes is figurative.

What are the Intangible Forms in this case?

If they are not part of the All, but they are not, nor representations, in our understanding of what may mean a representation, respectively, a landmark that is part of the All, and only from All, never from outside of Everything, because then is no longer representation, then what namely are Intangible Forms?

Could these be located in the Back of Everything, about which I have spoken so often in my books so far?

They can not be located neither behind the Everything, because in this Back of the Everything, exists the "Infinite Continuum", which is implicitly defined and through the Back of Everything, the Back of the Everything through which "Infinite Continuum" remains eternal "Continuously", because this Back of the Everything is the inverse that defines the contradiction of continuity of the "Infinite Continuum", this Back of Everything is either the Finite from the Infinite, or the Infinite from the Finite, or the Endlessness from the Infinite, or the Terminated part of the Endlessness from the Infinite, thus, Everything has always a Back of its.

Accordingly, Intangible Forms are groupings of other determinations (different) from, the Asymptotic Function, the landmark of the Negation, the Structuralization and, the Undefinedness, but which are not part of Everything from the Back of Everything, and nor from Everything, they are not landmarks or Forms in themselves, being defined by me as Forms, because within my language of terrestrial being, I find no other word more suitable for these pseudoforms.

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Then how can they be groupings? The question that arises and refers to groupings is complicated because a grouping involves a lot of "something".

Only here we see that these, though they can not be landmarks, are crowds of "something," but, that "something" is totally undefined by us because it is outside the asymptotism of the Asymptotic Function and of the landmark of the Negation, of the Structuralization and Undefinedness, and this outside is the only clue which can bind us to the Intangible Forms, an indication which, on the other hand, can not even reassure us, that always what is outside compared with inside is that "something", because the word outside, in this case, has a completely different meaning, not being, nor even Everything from the Back of Everything, and no other possible representation of these All, but it is defined, as not being, neither Everything and nor Everything from Back of Everything, but which is there, although it is not part of these, not causing harm under any form the Everything, because it does not exist as a landmark for it.

However, then Intangible Forms are not a different kind of All, based entirely on other precepts involving other and other considerations which may be the subject of the reconsideration, implicitly of the Analogy of Everything about which I have written.

My answer is No, because as I have pointed out before, these Intangible Forms have nothing to do with the notion of Landmark, or of anything else that would be part in some way or another from the "Infinite Continuum", which implies a total detachment from Everything, even though we in our reasoning will can not admit "something" that is not part of Everything, and nor from Everything from Back of Everything, fact which is opposed to reasoning and judgment, but which must be accepted as such because the Truth used by our judgment is not only not the Absolute Truth of Knowledge, but this judgment is so often overshadowed by all sorts of precepts or considerations, harmful logic which determine false truths about ourselves.

One of these false truths is also the fact that we have the Illusion of Life, that we Know the Truth, although a ray of light exists even at level of Illusion of the Life where the Truth is Relative, so implicitly intervenes the relativity of the truth, being conjectural depending on our own Logical Coefficient 2, where intervene the Good and Evil, true and false etc., which determine the relativity of truth subjected to the Illusion of Life.

Even the notion of relativity in spite of the fact that it is not known in itself, intrinsically, suggests something, namely the fact that we humans despite the fact that we live a false life, we are partly aware of the falsity of this life through the notion of relativity that we can associate with the Truth, Notion which determines us to judge not only after the notions on which the landmarks have them, but, also, according to the notions on which it can possesses, and other possible or even impossible landmarks that would be situated, from point of view Logical but also Analogical, within the relativity between true and false.

Thus, human truth is a relative truth that is determined as being a "Continuum" between good and evil, true and false.

All of this justifies us to accept the relativisation, and within the present example, on the Intangible Forms as not being the Landmarks of the "Infinite Continuum," and everything that is not a Landmark, is not, nothing, and yet it is "something."

Therefore, the relativisation of that "something" implies a "something" relative depending on "Infinite Continuum", or "something" defined through the Intangible Forms as not being relative to "Infinite Continuum," but in this case being other Forms?

If we use the term Forms, it automatically includes the Landmark and is canceled by itself.

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What namely can be or may not be relative to the "Infinite Continuum" which is a continuous source of the Contradiction determined starting with the asymptotism of the Asymptotic Function, the Landmark of Negation, the Structuralization and the Undefinedness?

All this has been determined before by that "something" that may be or may not be relative to the "Infinite Continuum", relatively from our point of view of people, or from the intrinsic point of view of that "something" defined by me as being Intangible Forms? Yes!

Because all of this is relative both from our point of view of people, supporters of the Relative Truth and from the point of view of the Intangible Forms that are relativized precisely by the relativity of the "Infinite Continuum" which is the source of the Contradiction, and no one, can not deny the relativisation of the Contradiction.

Any Contradiction is Relative, as how any Relativization, determines the Contradiction.

We can not talk about Contradiction without reminding Relativization, because no Contradiction, is not composed of an element which to be totally, and independently accepted as self, within the respective equation, but always includes two or more elements between which inherent relativisations intervene due precisely to the Contradiction between them based on their differentiation.

Thus, Contradiction will always be relative due of the difference which consists between the elements that define or compose it.

In the case of the "Infinite Continuum", respectively of the asymptotism from its base, relativisation intervenes precisely through the denial of asymptotism by Negation of Negation, which defines the fact that and Intangible Forms possess a relativism precisely through their interference within the "Infinite Continuum" through asymptotism of Asymptotic Function?

The question also becomes a response in the case when any relativisation must be determined by another relativisation.

However, we do not know whether asymptotism is the same, that is, all asymptotism, and within Intangible Forms that are not actually Forms, but that "something" which can not be defined, not being landmark, and the term "Forms" has been put by me, I repeat, totally and entirely randomly, not having in our language a closer term, that is why it was immediately followed by "Intangible", which represents a relative trend, toward what these are in fact, which represents a "something", but without being a Landmark, and nor other structure, but which nevertheless has the capacity to determine asymptotism within the "Infinite Continuum", asymptotism that underlies the miraculous but also diabolical construction of this "Infinite Continuum", where, in her turn, is and our world.

Returning to the first principle of Logical Function, namely to parallelism and the quality of essentialization, we observe that the premises of this parallelism consist precisely in the relativization of the Intangible Forms which interpose through asymptotism at the "Infinite Continuum", asymptotism which thus ensures the reporting of these Intangible Forms over the "Infinite Continuum, which for us represents the Everything, but and the Everything from behind the Everything.

It would never have existed Everything from behind the Everything, and nor the Everything for to determine the Contradiction if it were not the Intangible Forms which to determine the Asymptotism, by means of which, this model to be able to group and, more than that, to be able to be perceived in quality of a Landmark on a relativistic basis and in no way on defined and frozen structures as being self-contained.

In this case, we must also return and upon the Universal Pure Language and the Unique Expression of Universal Pure Consciousness, and establish whether they are relative or self-

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contained, whether a Word -Matrix is relative, or whether that Word -Matrix implicitly with the Expression it represents, is relative.

My answer lies in relativity without any equivocation, because each Word -Matrix has a certain Expression, only reported to a particular Word -Matrix, and if it is reported to another Word -Matrix it no longer has the same Expression and for the other Word -Matrix, which determines the relativization of the Words-Matrices of Universal Pure Language and implicitly once with this relativization also determines the relativization of the Unique Expression of Universal Pure Consciousness.

How can an Unique Expression be relativized?

The answer lies in the fact that this Unique Expression is Unique for each Word -Matrix, but also for the whole Universal Pure Language, whose Expressions report to the Unique Expression of Universal Pure Consciousness.

Thus, the relativity of Universal Pure Language will also prove the relativity of the Unique Expression of Universal Pure Consciousness through its reporting to the Expressions of each Word -Matrix in part, but also through its reporting to a single Expression of Universal Pure Language as a sum of all Words -Matrices, an Expression that is always in a change, transformation, according to the "Infinite Continuum", which eternally and infinitely determines new and new Words-Matrices through its "Continuing" tendency towards Infinity, which will always change the Expression of the Whole Universal Pure Language, but also the Expressions of the Words -Matrices, because each Word -Matrix has its own Expression in its relation to another Word -Matrix.

If within the Universal Pure Language appear new and new Words-Matrices at Infinity, this fact means that new and new Expressions appear at Infinity, so, and new reportings at Infinity, of the Words-Matrices, preexisting, compared to newcomers, fact which will change the way of approach and of the pre-existing ones, compared to the preexisting ones, which already had a certain established approach, because their Expressions are constantly changing, so that for a certain Word -Matrix which up to that point had a certain Expression compared to another Word -Matrix, that Expression will change, because it changes and the reporting of the Words-Matrices to the Universal Pure Language, which is in continuous expansion.

What would happen if the Universal Pure Language would not be in this expansion?

The answer is simple, namely it would no longer be "Infinite Continuum," it would no longer have tendency toward anything, but would become stable and frozen, the contradiction would disappear, and once with it and the relativism between the reportings.

If the relativism between reportings disappears, the reportings would disappear implicitly, because they would no longer have the object of their identity, which consists precisely in the reporting.

Why? Because any reporting consists in relativization, because at least two distinct elements intervene, namely the rapporteur and the raportant (ie, the landmark of the reporting), which determines, as I have already said, the inherent contradiction of reporting, so the relativization.

Thus, everything we know for sure about Intangible Forms (sure, it exists only from our point of view) is the fact that it determines the asymptotism and, once with it, becomes that "something", which implies within our Logic the relativization that underlies the parallelism, defined through the implication of at least two elements within of an equation for these to be parallel, but from the point of view of reasoning, this parallelism includes contradiction and, of course, relativisation.

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Thus, the first principle of the Logical Function includes within it, through parallelism, the relativization and contradiction.

The relativization and contradiction could be the premises of the essentialization of the Logical Function, ie, those premises through which the Logical Function to always become the essence of Everything, but also of Everything from Behind Everything, respectively, the essence of the Words-Matrices, but and of the Functions that can be developed within these Words-Matrices?

Or is it possible to become just the essence of some or other from the proper equation?

My answer lies in the fact that the Logical Function make essentials not only the Words -Matrices, but also all other Functions developed between these Words -Matrices or within these Words -Matrices, because its parallelism includes precisely relativisation and contradiction and once with these and the relations between two or more elements which relate to each other and socializing themselves, and once with this socialization they become essentials precisely through parallelism and the inherent contradictions what determine their own relativism and of the "Infinite Continuum", thus the Logical Function becomes essence for Everything but and for All within the "Infinite Continuum", being in fact the Function determined by the "Infinite Continuum" to the Asymptotic Function determined by the Intangible Forms.

Once it becomes the essence of Everything in All and of the All in Everything, it means that the Logical Function is not only a function but and an essence?

What is the difference between Function and essence, but between Logic and essence?

Within the "Infinite Continuum", the Logical Function becomes essence, which means that the essence consists in the Logic of this Function, therefore the essence becomes an attribute of Logic.

However, the question which is put again, if the essence is not a Logical Function but an essence, or the Logical Function is essence?

My answer is unambiguous: **the Logical Function has the characteristic of being the Essence of all within the "Infinite Continuum", because the Logic make essential Everything, but and Everything from Behind Everything, through the contradiction and relativism that determines the parallelism, located as a first aspect within the Logical Function.**

Thus, the Unique Expression of Universal Pure Consciousness, reported to the Universal Pure Language, respectively to the Expressions of the Words-Matrices of this Language, determines the parallelism which make essential Everything from Behind Everything, but and the Everything, and All are within the "Logical Continuum".

This fact defines the "Logical Continuum" as being intelligent, a "Logical Continuum" whose essence is structured on the Logical Function, so a Logical Continuum of judgment and reasoning, which develops "Continuously" starting from its essence which is the Logical Function, an essence that includes parallelism, respectively once with it, the contradiction and relativization.

Another question would be that related to Truth, namely where is the source of the Coaxiological Truth?

It is certain that it starts from the Intangible Forms because these by the asymptotism that it determines together with relativism and the contradiction defined even and through their own reporting to the "Infinite Continuum" found in the "Logical Continuum", define thus, the Coaxiological Truth, which develops within the "Infinite Continuum" structured within its Logical Function.

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Once the Coaxiological Truth becomes structured within the Logical Function means that the Truth is only and only according to the Logical Function, so, of Logic?

Can not exist and Truth without Logic?

But can Logic exist without truth?

My answer is only one, namely, Truth and Logic are **almost** one and the same thing, and Logic without Truth can not exist, as neither Truth without Logic, because any Truth, whether false or true, includes in it Logic for which it is false or true, thus, Logic is united forever with the Truth, and the Coaxiological Logic is united with the Coaxiological Truth.

Moreover, Coaxiological Truth is the Logic, but the Logic is not in its **totality**, the Coaxiological Truth than partially, because parallelism, relativity and contradiction determine the Coaxiological Truth through Intangible Forms and their asymptotism upon the "Infinite Continuum", but to determine does not mean implicitly that they are also reported to this determinant, than to the extent that this determinant intervenes through the Logical Function which has the same determinant as the Coaxiological Truth, to be defined and redefined compared with its contradictory, relative and asymptotic origins.

Thus the contradiction, relativity and asymptotism underlying the "Infinite Continuum" are defined as being between the Intangible Forms and the asymptotism defined through the Coaxiological Truth and the Logical Function, where Coaxiological Truth and Logical Function are the two lines that determine asymptotism through relativization and contradiction, becoming the source of parallelism but implicitly and parallelism becoming their source for the "Infinite Continuum", a source that will cause a re-creation of the Logical Function in the "Infinite Continuum" but also of the Coaxiological Truth within these, totally new and changed in comparison with the Intangible Forms from which they draw their origins, but also in comparison with the "Infinite Continuum", on which determines him, self-determining on them (Logical Function and Coaxiological Truth) as being a new structure with new symbols and meanings, so another Function and another Truth.

Thus the Logical Function is only within the "Infinite Continuum" being the first Function of this determined in some way by this one, but also by the Intangible Forms, in comparison with the Asymptotic Function which is a function that only operates "before" of the "Infinite Continuum" becoming one of the main features along with the landmark of Negation, the Structuralization and Undefinedness, characteristics that define it by determining it and which do not intervene as its development, as is the case with the Logical Function and the Coaxiological Truth that defines it.

The Logical Function becomes a basic feature of the "Infinite Continuum," because on its basis "Infinite Continuum" is defined both on itself and the Unique Expression of Universal Pure Consciousness which is NOT a Logical Function, but lies inserted within this due to the fact that the Logical Function is defined immediately after its determination, as being based on the principle of the parallelism and the cumulation of functions, therefore, of the essentialization of these Functions, and through those characteristics that define the Coaxiological Truth what will lead to the development of the Unique Expression of Universal Pure Consciousness, development that could not have taken place had it had not been this Coaxiological Truth, which, to admit through itself, a self defined also through the Logical Function, the Unique Expression of Universal Pure Consciousness.

On the other hand, this Unique Expression of Universal Pure Consciousness being parallel to "Infinite Continuum" as a suggestion of it, and about suggestion I will return again, it is also parallel due to the Logical Function involving the Coaxiological Truth, what defines from

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a suggestive point of view if this Unique Expression of Universal Pure Consciousness is veridical or not, at least from the point of view of the Logical Coefficient 2 of our world, because on the basis of another Logical Coefficient or of the one Infinite, veracity will no longer be reduced to yes or no, but will be nuanced to the number of the Logical Coefficient or to the Infinity of that reasoning, which will propel the condition of the Coaxiological Truth to that of to define itself from the point of view of its veracity with unique expression of Universal Pure Consciousness.

But I ask great attention, the Coaxiological Truth is NOT the Unique Expression of Universal Pure Consciousness, but totally something else in comparison to it, because the Unique Expression of Universal Pure Consciousness is reported to this Coaxiological Truth when is reported to the Universal Pure Language, and the Universal Pure Language is also reported to the Coaxiological Truth when is reported at the Unique Expression of Universal Pure Consciousness, as then they to can report directly between them.

Why is it necessary the intervention of this Coaxiological Truth, respectively of the Logical Function which creates him, in order to interpose itself to the reporting of Universal Pure Language and Universal Unique Expression?

The need for interposition consists in the fact that, through Coaxiological Truth, reporting becomes veridical or not, and more than that, through this Coaxiological Truth they define themselves both the Universal Pure Language and the Unique Expression of Universal Pure Consciousness.

From the point of view of the Unique Expression of Universal Pure Consciousness this would not be Unique if the Coaxiological Truth would not define her based on the Infinite Logical Coefficient or of the Logical Function with structuralization, of, Infinite, as being the **UNIQUE** Expression of Universal Pure Consciousness, **Uniqueness** that classifies it as such at its definition in comparison to the Universal Pure Language.

On the other hand, the Universal Pure Language would have no relevance if, in turn, it would not be veridical through the Coaxiological Truth versus the Unique Expression of Universal Pure Consciousness to which it is always reported.

Thus, at the reporting between the Unique Expression of Universal Pure Consciousness and the Universal Pure Language, intervenes the Coaxiological Truth, which is part of the Logical Function.

Therefore, NOT the Logical Function is in the Unique Expression of Universal Pure Consciousness or in the Universal Pure Language, but the Unique Expression of Universal Pure Consciousness and Universal Pure Language are in their turn determined by the Logical Function through the Coaxiological Truth, on which this one creates him within its, and not the Coaxiological Truth includes the Logical Function as we might be wrong.

In conclusion, the Logical Function includes the Coaxiological Truth which defines in its turn the Universal Pure Language and the Unique Expression of Universal Pure Consciousness, which are totally different from the Logical Function but, which interrelate with it based on the Coaxiological Truth which is included in the Logical Function.

The Universal Pure Language is defined as being a structuralization of the "Infinite Continuum" determined by the Asymptotic Function, the landmark of the Negation, the Structuralization, and Undefinedness, all of which define the Universal Pure Language, which all together define the Universal Pure Language, upon which it intervenes the Logical Function with its parallelism and essentialization, for to define him as an Universal Pure Language parallel with

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Unique Expression of Universal Pure Consciousness, on which defines her, same under these aspects of course with the involvement of the Coaxiological Truth.

From what can be seen, the Coaxiological Truth is defined as being the Logical Function, because it is a part of this, but the Logical Function is NOT defined as being Coaxiological Truth, because in comparison with the characteristics of the Coaxiological Truth, this one still more possesses the parallelism and the essentialization, through which it always becomes the essence of Everything as and of the Functions developed in this All, but also of Everything from Behind Everything, respectively of the "Infinite Continuum", which propels the "Infinite Continuum" in its quality of Logical element.

Thus, the "Infinite Continuum" is a Logical element based on Logical Function, just as is the Unique Expression of Universal Pure Consciousness, but, to be an element which **possesses** a certain Logic, does **NOT** mean at all that the respective element defines the Logic as such!

And we people, we claim that we possess a certain logic of ours in this Illusion of Life, but that does not mean at all that we are the respective logic.

No, by no means, we are not the logic on the basis of which we reason, but, we only consider it to be a helpful tool in our way of to see, reason, judge, but also to understand the world at the same time, even if it is based on the Illusion of Life.

What would if we, humans, considered logic to be ourselves, and the Illusion of Life does not exist, but all what we see, feel and understand is part of the Absolute Truth of this world?

This would make that we be able to understand Everything, because our Logic should leave us this aspect once we are the logic, we should know, besides this, why we are NOT and not just why we are, we should also know, why does not exists death because logic never dies, but and why exists life because logic never lives, as finally to we understand why it is possible to do operations of addition, subtraction, division, multiplication, but and others that we do not know, when in their place we could use correlations which to make them coaxial on all these in one logical operation.

If we humans are, the logic, we should know why are numbers, but also why are not, and more than that, what namely, represent these in reality.

If we humans are the logic, we should know why are relations between aspects, phenomena and things and why are not.

If we humans are the logic, we should know why we do not know and for what we do not know that we know.

If we humans are the logic, we should know why are ways and conditions, but why these are unique or multiple, why are correlations, but and interconnections between them.

If we humans are the logic, we should know why we do not know anything to find out everything and why we find out everything to not know anything.

If we humans are the logic, we should understand why we do not understand each other, and to not understand us because we understand us, as finally, to we realize that we have nothing to understand.

If we humans are the logic, we would not be anything from, in and through us, because the logic is not us, but it, because it is through, in, and out, of itself!

The Distance up to the Absolute Truth of the Word -Matrix of the Knowledge is enormous, starting from the Intangible Forms, the asymptotism transmitted by these, and everything that develops the characteristics of the "Infinite Continuum" to define its first Function, of its essence, respectively the Logical Function by which the "Infinite Continuum" is

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defined, a definition which, by the parallelism of the Logical Function defines the Unique Expression of Universal Pure Consciousness.

2.3.CHAPTER III
THE DETERMINATIONS OF LOGIC FUNCTION,
TANGENTIABILITY

The third principle of Logical Function is to determine, but and to define through itself, the Coaxiological Truth.

Regarding this third principle of Logical Function, which involves the determination, but, and definition of this Function by itself of the Coaxiological Truth, it is relevant above all, the determination that is made on certain bases from which I have inserted so far and in this work and others must be developed.

Interesting is the fact about definition, as being different from determination, because determination means a new result that can in turn establish ratios between other determinants, while the definition consists of a new ratio between the already existing determinants, which radically distinguishes them, on the two ones.

Thus, I have established so far that the Coaxiological Truth is a Relative Truth, Neosemiotic, Substitutive, Motivating, Complementary, and Analogous Negational.

All these characteristics of the Coaxiological Truth already established are included in their turn, in the modes of determination of this Coaxiological Truth, where each such mode of determination is defined in its turn, by the defining characteristics of the determinations, respectively by those characteristics that support the reportings, or non-reportings of the respective determinations or non-determinations.

Thus, determinants "begin" once with the Logical Function that produces them, self-determining in this way on self, through these, because the Coaxiological Truth is part from the Logical Function.

Once with the determinants appears the Cause and Effect?

Any determinant has a Cause that produces him as any Cause has its own Effect.

To talk about the Cause and Effect in this case is to assign to the Logical Function the quality of Cause, and to the Determinant the quality of Effect.

The Logical Function is not a phenomenon, because it is not, no Event in itself, because I have written so many times in my works, that the Primordial Event can occur only and only in the Word -Matrix of the Knowledge due to the Semantic, the Neosemantic and the Lack, which consists of Periodic, and in this context we are talking about determinants that have a Cause in the Asymptotic Function which is neither an Event and nor a Phenomenon, what surpasses the definition of Cause, that of being the Effect of a certain Phenomenon or Event, etc.

So the question is whether the Logical Function can be a Cause in itself because the Coaxiological Truth is part from self or it is altogether something else, because, how can be determined something from self for self, where, the same you, to be, the Cause, the same you, the Effect, and between these to be and a lot of determinants?

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We come to the conclusion-question whether they can be determinants without a Cause of theirs or without an Effect, or can they be determinants which to gather within them both Cause and Effect?

If all these are, then how can they be determinants, once what they are determined by the same Cause, which becomes and their Effect?

The same happens and within the Asymptotic Function, which at first glance determines the Landmark of Negation, Structuralization and Undefinedness, which are defined as being the "Infinite Continuum" which is found in its first Function, namely the Logical Function which is no longer part of the Intangible Forms.

Thus, the Logical Function can not be determined by the "Infinite Continuum", because this is found as being Logic of this one, being defined, as being, even and "Continuum Infinite" from this point of view precisely because of its parallelisms but also the cumulative quality of essentialization about which I wrote, a quality which defines alongside the "Infinite Continuum" and the Unique Expression of Universal Pure Consciousness, making from "Infinite Continuum" a "Logical Continuum" which, thus, brings together both the notion as such of "Infinite Continuum" and the Unique Expression of the Universal Pure Consciousness.

Therefore, the Logical Function is NOT determined by the "Infinite Continuum" as an All, even if it can be defined structurally, so reported to the inherent asymptotism, which precedes the Landmark of Negation, for the Structuralization, precisely of the Logical Function, the Structuralization what consists in the Undefinedness of the Logical Function, precisely due of the inversion of causality from our point of view, because we can not speak of structural reporting before, therefore predecessor of Structuralization as such.

Thus, the Landmark of Negation has the role of contraversion of this inversion, namely to maintain asymptotism reported to the Logical Function, in spite of the fact that it defines it asymptotically as such, and the Logical Function is structurally defined through asymptotism before to be the Structuralization defined as such within the "Continuum Infinite".

This inversion of causality from the point of our reasoning of Logical Coefficient 2 results in the fact that we can NOT talk about determinism in the true sense of the word at the level of Logical Function, than about an indeterminism whose result consists in a certain determination of the Coaxiological Truth.

This determination of the Coaxiological Truth based on indeterminism is the basis from which the entire structuralization of the "Logical Continuum" will begin, which is one and the same with the "Infinite Continuum", only that within him, also enters alongside this, and the Unique Expression of Universal Pure Consciousness, Unique Expression, that has its basis in the parallelism and cumulative essentialization of Logical Function, but also in determining the Coaxiological Truth based on the indeterminism that I have outlined above.

The ratios between indeterminism and determinism are of several kinds.

These are:

Indeterminism - Determined Cumulatively and Indeterminism - Determined Transcendent.

Indeterminism - Determined Cumulatively can be in turn Indeterminism - Determined Cumulatively of Fund and Indeterminism - Determined Cumulatively by Contraversion.

The Transcendent Indeterminism can be the Transcendent Indeterminism, Direct, and the Transcendent Indeterminism, Aleatory.

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Indeterminism - Determined Cumulatively of Fund as and the one by *Contraversion*, is the type of indeterminism that I have just pointed out, namely, the *Indeterminism - Determined Cumulatively by Fund* is when the causality is lost in its own effect because the determinant, in this case the Coaxiological Truth, is both the cause of the Logical Function as and its effect, because the Logical Function in this case determines the Coaxiological Truth which is precisely part from the Logical Function, however, the Logical Function determines on itself, only partially.

Indeterminism - Determined Cumulatively by Contraversion is when asymptotism of the Asymptotic Function reverses causality through the Landmark of Negation concerning the Logical Function defined by reporting, as being a structure defined through its cumulative parallelism, structured on essentialization, reported to asymptotism, and the essentialization is even "before" the Landmark of Negation, through the Logical Function as such, that "begins" immediately after Asymptotic Function, because the Logical Function is identified and with the "Infinite Continuum", apart from its Asymptotic Function, which is in fact an extension of Intangible Forms.

Thus, the Logical Function possesses a structure of its, "before" Structuralization, although Structuralization as such is determined by the Landmark of Negation, what creates the causal inversion by the example: The Structure of Logical Function becomes the cause of the same structure of the same Logical Function with the difference that this is both "before" and "after" the Landmark of Negation, what defines the Structure of this Logical Function by defining the structure of the "Infinite Continuum", an inversion that would deny on itself if it were not precisely the Undefinedness, which to denominalize the contraversion of the negation, namely that of to be a structure both "before" and "after" the Landmark of Negation, that is, the same Effect (the same structure) given by a single cause, which comes from asymptotism, only that the Effect is actually two Effects separated by the landmark of Negation, and thus the first Effect (structure) becomes the cause of the second Effect, which is all structure, even though between these, the landmark of Negation intervenes, in quality of cause of the same Effect.

Thus, the Structure (Effect) of the Logical Function from "before" the Landmark of Negation will be the cause of the second Structure of the Logical Function which is its Effect, only that the same Effect is the same Structure and more than that, the same Structure still has another cause which defines the same Effect, namely the Landmark of Negation.

Thus we will have two different causes having the same Effect, only that one of the causes, respectively the Structure of the Logical Function is the same with its Effect, respectively the same Structure of the Logical Function.

Thus, the two different Causes but with the same Effect will determine the Structure of Logical Function, which will be annulled through the Undefinedness of the "Infinite Continuum".

Therefore, can exist two distinct Causes which to determine the same Effect, and one of the two Causes will be precisely the Effect of the two Causes, and thus will determine the causal inversion.

Compared to causal inversion, Undefinedness intervenes in the form of contraversion of the causal inversion, because two different Causes can not determine the same Effect, of which one of the Causes being the Effect itself, without to intervene the causal contraversion of the Undefinedness, because either one of the Causes is Effect, or remains Cause.

If it had not intervened the causal Contraversion of the Undefinedness, the entire Structure of Logical Function would have collapsed.

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All this is due to the implementation of its own principles of Logical Function in order to define itself and redefine, upon the asymptotism due to Intangible Forms.

Thus, Logical Function has one of the most important roles, that actually defines it as such versus asymptotism, namely tangibility.

According to the Logical Function, always the two straight lines, that tend at infinite, one toward another, will unite.

Tangentiability becomes one of the basic characteristics of Logical Function, because on the basis of tangentiability is defined all the future causal structuralization of this Logical Function, because any tangent becomes a Coaxiological Truth, precisely due to the fact that the tangentiability is the basis of modal, conjunctural, random, procedural, linear, operational relations (mathematical operators of the ortho type, gamma, eta, etc.), but also of the causality based on these, including of the determinisms, in which the Coaxiological Truth is carried out as a landmark, source, cause, effect, and its connecting through the reporting to other and other typologies or neotypologies regarding true or untrue functions of the tangential quality.

Tangentiability is responsible for determining all the Functions that will develop (is correctly, it develops eternally), not being a beginning or an end, within the Logical Function of the "Logical Continuum".

Consequently, Indeterminism - Determined Cumulatively by Contraversion, is focused on a **contraversion of the structuralization based on Undefined**, in order to reach again the **initial** asymptotism, where the defining again appears as a reporting to the parallelism of the Logical Function, through which is defined the "Infinite Continuum" along with the Universal Unique Expression, within the "Logical Continuum" which is, not only Everything or Everything from behind the Everything, but Everything without Contents or Everything without of Everything, which is the overall Expression of the Logical Function.

All this is realizing only in this way, because as I have already said the Logical Function, but also the "Logical Continuum" can be identified with the asymptotism of Intangible Forms, asymptotism perceived as such by the Logical Function but which can be absolutely anything else.

Thus, it must NOT be done the mistake of to confuse the Logical Function with the Unique Expression of Universal Pure Consciousness.

All these are part of the "Logical Continuum" whose origins are in the asymptotism of the Intangible Forms, asymptotism, that I have said several times so far, is NOT Asymptotism than to the extent of our reporting to this one, but if the respective reports would change, then, and what appears to us, as being defined as asymptotism would be entirely something else.

More than that, neither the Intangible Forms are not even the Unknown or the Nothing I have already written about in my other works, because if these were the Unknown, they would be opposite to the Knowledge, therefore, all, a Known, what next to be find out by those for whom it is Unknown.

The same, these Intangible Forms are neither, Nothing, precisely on similar considerations, because if they were Nothing, would be a Symbol and a Meaning even for Knowledge, to which, it might be reported, what is not the case in the present equation.

Thus, Intangible Forms are entirely something else than what we can imagine, and precisely that is why they may or may not be correlated with certain causalities or indeterminations, on which we define them, or can not be correlated in that way.

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This aspect guides us to think whether the Intangible Forms have a correlated in the Asymptotic Function, or precisely their characteristics about which we do not know anything, or maybe are not even nor characteristics, they may be the ones which determines or does not determine the asymptotism.

If these do not determine asymptotism, this aspect could be underlined again as an Indetermination of asymptotism, resulting even and in our rudimentary logic of Logical Coefficient 2, also a determination, because not only involvement can determine "something", but even and non-involvement, which again leads to an Indeterminism-Determined Cumulatively by Contraversion.

In the case of *Indeterminism Transcendent Direct* the possibility intervenes that, the causal inversion and not only this to can be found in a certain element, thing or even within the Word -Matrix of the Knowledge, in the capacity of Phenomenon or Event in the form of a determinant of a annulment intervened transcendently from a certain causality whose essence consists of another type of Indeterminism, which may be Cumulative of Fund or of, Contraversion.

The same happens in the case of the *Transcendent Indeterminism, Aleatory*, but that there, the causality which determines indetermination and which may consist in determination or indetermination, as before, where I did not specify and this aspect anymore, does not transcend directly, targeting a particular "Target", but randomly targeting a group or a constituent within the respective crowd, determined totally random, but which has as result the respective indeterminism.

*Indeterminism - Determined by the Fund, by the Contraversion, the one Transcendent Direct, as and the Transcendent, Aleatory, have as results their own **determined**, because any result of an **Indeterminant** becomes **Determined** if this is defined by another **Indeterminant**, as any result of an Indeterminant becomes **Determined** if this is defined by another **Determinant**.*

Thus, Determinations of the Indeterminism - Determined by the Fund are:

Constitutive Determinations, Non-Constitutive Determinations, Complementary Determinations, Non-Complementary Determinations.

Determinations of Indeterminism - Determined by Contraversion are:

Intangential Determinations, Tangential Determinations, Conjunctural Determinations, Nonconjunctural Determinations, Modal Determinations, Nonmodal Determinations.

Determinations of Transcendent Direct Indeterminism are:

Relational Determinations, Non-Relational Determinations.

Determinations of Transcendent Indeterminism, Aleatory are:

Aleatory Determinations or Non-Aleatory Determinations.

Definitions are the reportings of the determinations, or how namely, these are reported to other determinations that are defined as such, without that the respective reporting defining a new determination.

These are divided into:

Definitions of Uniqueness, Definitions of Plurality, Sequential Definitions and Modal-Sequential Definitions.

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Determinations of the Indeterminism - Determined by the Fund are:

Constitutive Determination

This type of Determination has as root the Indeterminism-Determined by the Fund which is thus reflected through the asymptotic basis of Logical Function in the relativized frame by the Coaxiological Truth of the same Logical Function where causality asserts itself as a source that can not be structured than on indeterminist basis, but which equally constitutes the relational domain of implementation of the precepts of this Coaxiological Truth, upon the "Infinite Continuum," the Unique Expression of Universal Pure Consciousness, the Universal Pure Language, but implicitly of what must be defined as "Finality", "Finished", to become comparable to "Continuity" by the reporting to Endless, etc.

Non-Constitutive Determination

It is a determination that aims to relativize the "Finality" of the report between this one and the "Infinite Continuum", but also of the report between the same "Finality" and the "Logical Continuum" about which I have already said that is defined as being the "Infinite Continuum", the Universal Pure Language and the Unique Expression of Universal Pure Consciousness together, since defines the Logical Function in ensemble of its characteristics, but and of its attributes upon Everything.

Non-Constitutive Determination overlaps the Constitutive one, precisely for as the relativisation to can be inherent to the "Logical Continuum" and implicitly to the Coaxiological Truth that is part of the Logical Function.

Complementary Determination

The same as and Constitutive and Nonconstitutive Determinations and Complementary Determination, it is part of the Determinations of Indeterminism -Determined by the Fund, which by its nature defines the complementarity of the elements that come within its equation, thus approving the fact that no element, no matter the place, role, and mode through which this is defined, is not separated from the rest of the other elements of All, but is part of a vast mechanism, which will be to him always and eternal complementary, both direct, indirect, modal, relational or structural.

In the present case, the Indeterminism -Determined by the Fund, solves a sinuous problem of the "Logical Continuum" on a whole, namely that of to highlight the Balance of this one on the basis of indetermination from its foundations highlighted on the asymptotism supervened through the Intangible Forms.

Non-Complementary Determination

The non-complementarity of certain elements determined as such by the root of the Indeterminism-Determined by the Fund can occur due to the initial asymptotism by means of which several possibilities of determinations can intervene, respectively several determinants which to can not be tangential with the system in which they are designed, and thus they become

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Non-complementary of the system, receiving a complementarity in other systems whereby their structural roots define tangentiabilities.

**Determinations of Indeterminism - Determined by Contraversion are:
Intangential Determination**

Compared to the Non-Complementary Determination, which has as root the Indeterminism-Determined by the Fund, within this Intangential Determination that has a different root than the previous Determination, namely the Indeterminism-Determined by Contraversion, where intervenes and here the Asymptotic Function, respectively the asymptotism that impedes tangentiability, only that in this particular case the elements determined by a certain causality can no longer be tangible with other systems, and nor their structural roots do not possess tangentiabilities so that they can be anchored to other systems and therefore are subjected not only to the causal inversion due to the structuralization of the Logical Function through two different causes with the same effect which is one of the causes, but also to the contraversion of the characteristic of Undefinedness of the "Infinite Continuum" that will restore to the original asymptotism the respective Intangible Determination to re-enter on another possible path within the structuralizations of Asymptotic Function based on inversion and contraversion.

Tangential Determination

This type of determination possesses certain degrees of tangibility with the systems in which the determination is produced, not to be understood by "is produced" that a certain determination begins. No way. They never start, like, they never ending. They are eternal.

Compared to the Determination where tangentiabilities were realized, as and the one with root in the Indeterminism- Determined by the Fund, in the Indeterminism -Determined by Contraversion, these tangents are identified by the fact that certain elements are structured so that they become Tangent Determinants but of this Indeterminism-Determined by Contraversion, where tangentiability consists precisely in inversion and contraversion, tangibility that defines them, on these two, precisely by the fact that only thus, through tangibility, systems can be defined and oriented towards the causal inversion, but also to their contraversion. On some aspects of this type of Tangential Determination I have discussed just now.

Conjunctural Determination

The quality of Contraversion, but especially that of inversion which directly and promptly intervenes upon causality, inherently, with a base subject to asymptotisms, may "result" (I put it in quotation marks because the term is figurative, because anything that results, has a beginning, that is not the case of our example), - certain Conjunctural Determinations, that are not only depending on the inversion but also the contraversion which is reported to these types of Determinations, which gives them a conjunctural character, being possessors both of an inversion or contraversion, but also possessors of the lack of one or the other of these.

All these give them a conjunctural character, but great attention, this does not give them the tangential or non-tangential character, because as a rule the Conjunctural Determinations are dual Determinations, ie, compared to their Conjunctural quality, they are also subjected to the tangential or non-tangential determinations, which leads to the cumulation of determinations,

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within the Indeterminations - Determined by Contraversion, a cumulation of determinations that underlie the essentialization of Logical Function.

Nonconjunctural Determination

It is the type of Determination of Indeterminism -Determined by Contraversion, which implies the impossibility that a determinant to can receive the dual quality or not of to become conjunctural, and thus it will not be able to participate in the process of essentialization, respectively of cumulation as and the previous Conjunctural Determinant.

Not participating in the process of essentialization gives it the character of being nonconjunctural, and of affiliating to systemic Determinations, of which its root is part.

However, compared to those Determinants to which they will join, this Determinant has the quality to have access, but also to be complementary with some conjunctural opportunities of essentialization of the Logical Function, but due to the tangentiability of its systemic roots it becomes improper for this process.

On the other hand, the Nonconjunctural Determinant is the type of Determinant which, precisely through its nonparticipation to the conjectural essentialization of cumulation, about which I talked previously, makes that another determinant to can be him that participant, thus to possess the duality of the cumulation of Determinants, respectively and of to be, Conjunctural Determinant.

What namely is at the base of this process?

Two determinations I have just discussed, namely Tangible Determination and Intangible Determination.

The Modal Determination

Compared with the conjunctural types of determinants, the modal determinants are those determinants that not only do not establish a certain essentialization through the cumulation of determinants of the Logical Function, but neither intersect in any way with the determinants of tangibility, but are classed or surpass as intermediaries between all other types of determinants of the Indeterminism-Determined by the Fund.

How namely?

Tangential and conjunctural determinants are "hit" within the Indeterminism -Determined by the Fund, by the Non-tangential or Nonconjunctural Determinants, for to become, depending on the root of each, tangent or non-tangent to a particular system, within the Logical Function structure.

For this, and some and others will have to indirectly develop the modal Determinants, why?

Because, for as the other determinants to can be defined within the Indeterminism - Determined by Contraversion, they need the modal determinants, because the Tangential or Conjunctural determinants are not only them, but also their inverses in the posture of Intangential and Nonconjunctural determinants, which would reduce each other, if it were not the inversion of causality and the contraversion of Indeterminism-Determined, respectively.

Thus, this Indeterminism through the reporting to those determinants, determines the Modal Determinants.

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By modal determinants, no Tangential Determinant along with its inverse, or, Conjunctural Determinant along with its inverse, can not be canceled, because the Modal Determinants will intervene eternal, which focus on inversion and contraversion.

Thus, when a Tangential Determinant is about to be annihilated by an Intangential determinant, then the Determinant Modal realizes the inversion or contraversion, in this example, the contraversion for that those determinants to can not be annihilated and find their systemic and structural roots where they can accomplish certain tangentialities.

Nonmodal Determination

It is a similar determination to the Modal Determination, based on the same principles as the Modal Determination, only that this reflects on certain determinants with a sense of inversion or contraversion opposite to the Modal Determination.

Nonmodal Determination is the one that provides Balance of the Balances of the Modal Determinations, and vice versa, the Modal Determinations do the same compared to Non-Modal Determinations.

Modal and Nonmodal Determinations are those determinations that are responsible for the development of other Functions, in continuation, such as Conjunctive Functions, Disjunctive Functions, Attributive Functions, etc.

**Determinations of Transcendent Direct Indeterminism are:
The Relational Determination**

This type of determination has a new root, namely, it is within the Transcendent Indeterminism, characterized by the fact that the same determinant can be found both within a certain structural system and in another, which gives it transcendence as such.

This type of Indeterminism is the one that Coaxializes through its own transcendence Everything in the same All, both as Uniqueness but also as Diversity, so Everything is One and One are All.

The Transcendent Indeterminism can be associated even and with Words -Matrix, such as Beginning, End, Origin, but and Nothing or the so-called inherent "Empty" of a "beginning" which actually is eternal, and as we have established any beginning, begin with the end of another beginning.

Thus the Transcendent Indeterminism defines all in the Everything so that the "beginning" of that "Empty" to become transcendent in other systems that are also defined with that Empty, but also, the respective "Empty" is defined by the systems in which it is transported.

Therefore, Indeterminism consists precisely in this relationing of Structural System and "Empty".

The respective relationing is defined as being the Relational Determinant of Direct Transcendent Indeterminism.

Why Direct?

The answer consists in the fact that these "retrievals" of the "Empty" in the Structured System, but and of the Structured System in "Empty" is made directly without the intervention of other determinants that could give a random course of the representation with finality in the "retrieval" of the "Empty", in the Structured System.

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Non-relational Determination

This type of determination is not at all the reverse of the Relational Determination, because it does not impede the finding of the "Empty" into the Structured System, and nor does it cancel in any way this demarche of Transcendent Indeterminism, but is guarding him from other possible determinants which could ruin him under the aspect of its cancellation through "Empty".

All this is due to the fact that the "Empty" that transcends a certain Systemic Structuralization will make to define with this and this will take the place of the "Empty", and if one would be canceled by the other within the Transcendent Indeterminism and the other would be canceled by the first, and thus everything would be ruined if it were not the Nonrelational Determinant which to "get involved" through the essential inversion of the relations between "Empty" and Systemic Structuralization, so that the "Empty" to can not be canceled, but, nor the Systemic Structuralization in turn.

Why is not called Indetermination-Determined Controversial and is called Transcendental?

This fact is due to the "retrieval" of Everything in All and of All in Everything, that gives it the nuance of transcendence, lacking completely the contraversion of causalities, even if under the aspect of Non-relational Determination the inversion occurs.

**Determinations of Transcendent Indeterminism, Aleatory are:
Aleatory Determinations**

Within this Indeterminism intervenes the random constant, which is a determinant that may belong to any type of Indeterminism that has been mentioned up to now and which, it can interpose to the characteristic of direct transcendence of a determinant within of a Structural System.

The "Empty" of the above example used to define Transcendent Direct Indeterminism is actually a determinant that transcends into a particular Structured System.

In fact, and the Structured System is another determinant in its turn.

This transcending is done directly, without the intervention of a third determinant that can give a random aspect or the "Empty" determinant to be in a certain Structured System which is another determinant or not, and instead of this Structured System, the "Empty" can be found in aleatory mode in another determinant.

For this, it is necessary the constant, which is actually the third determinant.

This third determinant is interposed to the first determinant of being found in the second determinant, by giving the first determinant an aleatory trajectory toward another determinant, between which certain specific Relations are established, such as Relational or Nonrelational Determinations.

Non-aleatory Determinations

They are specific to the aspects in which the constant or the third determinant that intervenes in the transcendent process is one that belongs to a certain type of relationing, which involves by itself, and the non-relationing that we have just spoken of, precisely, in order to develop this specific relationing.

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Non-relationing in its quality of third determinant becomes a constant, as is the Relationing with the difference that the specifics of this constant is substituted or even constituted, as the case: Relationing (another constant) by means of the Aleatory Transcendent Indeterminism, which thus nuances the Non-aleatory Determination.

Ratios of the Determinations or Definitions

Unicity Definitions, Plurality Definitions, Sequential Definitions, and Modal-Sequential Definitions

When a determination is reported to another determination, a Definition of Unicity takes place.

When a determination is reported to multiple determinations, a Definition of Plurality takes place.

Sequential Definition is given by the sequential reporting of the determinants, so, when a determinant is reported to the third to define another determinant, thus, reporting to the third is sequential, because the result not consists in the third, but in another determinant.

Modal-Sequential Definition consists when the involvement of the third is made depending of mode of relationing of this one with one of the two determinants, or, the determinant resulted, or the determinant.

One of the examples of Definition of Uniqueness consists in Logic as such, in the sense given by Logic, because one is the Coaxiological Logic or Logical Function, another is the Word -Matrix, Logic, and another is Logic which we human beings possess and which we have the possibility to get it for us.

One can see how the same Logic already has three different meanings, but for each such meaning it is and a determinant, so there will be three different determinants, one being the Logical Function which becomes a determinant of the asymptotism of the Intangible Forms and of the landmark of Negation which determines its Structuralization, then, the Word -Matrix, Logic, about which I have written so far and is part of the Universal Pure Language, so it is a determinant within the "Infinite Continuum" compared to the Logical Function which, even if it has a common point through asymptotism and the landmark of Negation with the "Infinite Continuum", this is not limited only to it, but it becomes the "Logical Continuum" consisting of the "Infinite Continuum" that includes the entire Universal Pure Language and the Unique Expression of Universal Pure Consciousness.

So there is a big difference between Logical Function and the Word -Matrix, Logic.

These differences may even be determined by human logic, even if the Word -Matrix, Logic has in turn its own developments, as well as the Word -Matrix, Knowledge, or any other Word -Matrix from the infinity of Words-Matrices what belong to the Universal Pure Language.

An example of the Plurality Definition consists in the reporting of the Logical Function to the Functions determined by it, which the Logical Function essentializes them according to the characteristic of cumulation.

The example of the Sequential Definition would be when a third one intervenes in the person of a determinant, as is the case of the Awareness-Knowledge process that always involves a third one, this third being the Semantic Mirror of the Infinite within the Word -Matrix, of the Knowledge, which transforms Awareness into Knowledge.

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Finally, to demonstrate the example of the Modal-Sequential Definition, we will need to find a modal relation of one of the determinants with a third party, which occurs only and only in some cases, being not a rule.

Such an example would be the Intervention or the Action of the Creator Factor and Unique Incidentally upon His own Creation, which precedes a Destiny.

We can not admit that the Creation of the Creator Factor is a rule, for to precede Destiny, because it is an Image of Authentic Creation, which having inserted, in its assembly, precisely the Intervention of the Creator Factor, and the determinant of this Intervention is the Creator Factor having as a determinant the Image of Creation, the predecessor of Destiny.

This becomes a Sequential-Modal Definition, because the Destiny depends on, the Mode, how the Creation is perfected, respectively its Image taken by the Creator Factor through the Semantic Mirror of the Infinite.

2.4.CHAPTER IV
FALSE AND TRUE, INTERVENTION OR NON-INTERVENTION

The Logical Function and the Word -Matrix, Logic, in quality of determinants, have and a common point of their, through the reporting to the logic of the human being, namely none, **Not** based on Knowledge as it does the logic of the human being which comes to man as an appanage of Knowledge, because it deals with the lawlike organization of the reality considered objective by man, with the establishment of the right conditions of the thinking, of the forms and general laws of the fair reasoning, and the logic of man makes an abstraction of the concrete content of our various ideas, being a formal science dealing with the notion or the judgment in general, and not with a certain notion or judgment concretely determined.

Moreover, in the dialectical logic of man, logical forms are, due to their differentiated gnoseological value, content-filled forms, and the logical laws on the basis of which these are linked constitute the basic principles of this dialectical logic.

Among the features of this dialectical logic are the concrete identity, which includes and the difference, the complex contradictory predication and the flexibility of the excluded third, which represents for this dialectical logic the concept of truth in the deepening of knowledge.

It is noticed that the human logic and the way it is perceived by man, of which I have given the example of dialectical logic, but compared to this, would be and other logics, such as, the modal one, or logic of relations, constructivist logic, classical logic, etc.

All these logics are based on Knowledge, because the human being develops within the Word - Matrix of the Knowledge, and this aspect gives human logic the character of science, like the grammar or geometry that analyzes the laws of thought, so, in principle also of Knowledge (known by man).

However, and the human logic is a determinant in its turn of the Logical Function at a much different level than the Logic in quality of Word -Matrix, where it is no longer a science that analyzes the laws of thought, where it no longer relies on Knowledge, how nor the Logical Function is not based, because both for Logical Function as and for Word -Matrix, Logic, the Knowledge is NOT something else than a simple Word -Matrix, from the infinity of Words -

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Matrices within the Universal Pure Language of the "Infinite Continuum" that is included in the "Logical Continuum".

However, reaching this aspect where we see that we have three determinants where each means something else but they have the same name, the question arises which is the tangency between these three determinants because they have the same name but have almost totally different aspects, one from another.

First of all, we will need to see whose development are these three determinants with the name, the Logic.

First, the Logical Function becomes a development of Intangible Forms, therefore of the asymptotism developed by these Intangible Forms, which thus reflects within the "Infinite Continuum".

A similar development would have and the Word -Matrix, the Logic, only that it is defined by the "Infinite Continuum" with all its main characteristics, respectively the Asymptotic Function, the landmark of Negation, Structuralization and Undefinedness, compared to the Logical Function defined only on the basis of the asymptotism thus spotted by the Intangible Forms.

So, the Word -Matrix, the Logic, is totally different from the Logical Function, because it becomes determined by the Logical Function or by the "Logical Continuum" from which the "Infinite Continuum" belongs, the same as and each Word - Matrix.

Here intervenes another problem, namely, for as, the Logical Function to be defined, had to define the Words- Matrices or the Words - Matrices were not defined when the Logical Function was defined?

If is so, does it mean that Logical Function does not include in its "Logical Continuum" and Words - Matrices?

The Words - Matrices were determined once with the definition of the four main characteristics from the "Infinite Continuum" that is part of the "Logical Continuum".

Once defined these characteristics could be defined and the Words - Matrices.

If the Words - Matrices could be defined only after these characteristics have been defined, does it mean that and these Words - Matrices have, a Beginning?

Not under any circumstances, because this process is taking place eternal, atemporal.

"It does not mean that these characteristics were finished at two o'clock and at five o'clock the production of Words - Matrices began."

We can not even speak about the first Word -Matrix than to the extent that we understand that at the respective "beginning" was the Nothing and thus to we define the Nothing, from a Neosemiotic point of view, as being the first Word -Matrix.

In reality, it is Not absolutely at all so, because all these are not defined through us but without our will or desire, thus we can not speak of the first Word -Matrix, than in the case in which we humans want to have an image through the Illusion of our Life of what might mean the "appearance" of Words - Matrices, depending on the predetermined characteristics of the "Infinite Continuum" that becomes an integral part of the "Logical Continuum."

If the Words - Matrices do not have, a Beginning, then this means that we can not speak neither about the first Word -Matrix, nor the last, because if it had a Beginning, we could not have talked, neither about the "Infinite Continuum," and less about the "Logical Continuum".

Once these Words - Matrices do not have a Beginning, in reality Not exists a first Word -Matrix, means that either all Words - Matrices have been defined once, or exists a first Word -Matrix.

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Once again we reach a crossroads, namely if all Words -Matrix were once defined, it would be good because it would not be a first Word -Matrix, so it would not be a Beginning, as it is, but, if these Words - Matrices are defined once, means that Whole Universal Pure Language is defined once, so would not exist the "Continuity" within the "Infinite Continuum" and the "Logical Continuum".

Thus, we either admit a prime Word - Matrix with which, the Universal Pure Language begins, and so we have a Beginning, or if we do not admit this Beginning, we are bound to have an End, through the definition once of the whole Universal Pure Language.

This paradox is precisely the one underlying the Unique Expression of Universal Pure Consciousness through which the "Logical Continuum" becomes an intelligent "Logical Continuum", based on rational laws, but also on laws which compared with rational laws would become much more "superior", only if we compare the most rational and intelligent equation determined by human with the breeze of a spring wind, and yet that comparison would not be, not even a fraction of billions.

The paradox about which I spoke, is the one that always puts a hindrance to us, namely, or lets us understand why it can not be a Word -Matrix, Primordial, case in which it closes us the other gate, namely, if it is not a Word -Matrix, Primordial, it should be the Universal Pure Language, defined once, what would mean the impossibility of defining the "Continuum" within the "Infinite Continuum," and if we determine a Word -Matrix, Primordial, would mean that the Universal Pure Language has a Beginning.

Both are false because the Universal Pure Language not only does not have a Beginning but it has not, no End, being part of the "Infinite Continuum" which in turn is part of the "Logical Continuum".

Therefore, when the characteristics of the "Infinite Continuum" were determined eternally and of course infinite, the quality it has the landmark of Negation is precisely that of to cancel the asymptotism of the "Infinite Continuum" perceived as such by Intangible Forms, fact which defines Tangentiability as the opposite of Asymptotism.

Tangentiability is the one that will become the link between the lack of beginning of the Asymptotism and the "Continuum" that will define the "Infinite Continuum" as an eternal continuity, towards another and eternal, new, Word -Matrix of Universal Pure Language.

This fact is accomplished through Tangentiability, through unification due to the tangentiability of Asymptotism as the first characteristic of the "Infinite Continuum" with the Structuralization of this "Infinite Continuum," thus the Structuralization of the "Infinite Continuum" defined and through the Universal Pure Language receives the valences of the Continuity, precisely due to the Tangentiability which unites this Structuralization with the Asymptotic Function that will give it the impetus of "Continuity".

Thus, precisely the Tangentiability that could be defined by us as being, the Finite, because it is opposite to Continuity, is that which will unite the Continuity by the finite definition of each Word-Matrix in part, defining the "Infinite Continuum".

So, when we do not accept a Beginning of Universal Pure Language, we do it precisely because the Finite (Tangentiability) is the one responsible for the lack of the Beginning, how it is equally responsible for the lack of the End.

Therefore, the "Infinite Continuum" is a combination of Infinite and Finite which becomes "Continuum" through Finite, and Finite through Infinite.

How namely it becomes Finite through Infinite?

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Because Tangentiability is defined by the Asymptotism initiated by Intangible Forms.

Where does rationality or intelligence appear in these relationships?

The fact that the Asymptotism is "transported" by Tangentiability to assure its own Continuity means that the rational is defined by Tangentiability by Ensuring Infinite Continuity.

This is the basis of the Unique Expression of Universal Pure Consciousness.

We humans see the Lack of Beginning, of the Universal Pure Language, as being the Nothing or the "Empty" and are obligated due to our Logical Coefficient 2, due to our ability to reason, to we define this "Empty" or Nothing as being the first Word - Matrix in the Universal Pure Language, even if he is actually the Lack of Beginning!

I once wrote about this "first", Word -Matrix of the Universal Pure Language, and, be recorded, as such, how the last Word -Matrix within the Universal Pure Language is precisely the Lack of End!

In the Lack, consists, the Asymptotism, and in, the End, Tangentiability, how, in the Beginning consists the Tangentiability, and in Lack, the Asymptotism.

Thus, the Asymptotism will always be the Lack and the Tangentiability will always be the Beginning and Ending.

How namely the Logical Function becomes a characteristic of "Infinite Continuum", when the "Infinite Continuum" is part of it?

The answer consists when this one identifies itself with its Structuralization, because the Logical Function is the first eternal determination of the "Infinite Continuum" after this one has been perceived by Intangible Forms as being an *asymptotic* determinant.

Thus, NOT the Intangible Forms are asymptotic, but the "Infinite Continuum" of Logical Function or "Infinite Continuum" within the "Logical Continuum" is perceived by Intangible Forms as being an Asymptotic Function, and "Infinite Continuum" responds to Intangible Forms through the "Logical Continuum", which defines him that, is not an Asymptotic Function but an eternal Tangent to its own "Continuity," which is a Coaxial "Continuity" precisely because of the Tangent, for which each "Continuity" of a new Word - Matrix becomes a link based on the Analogy of Everything with Everything being Everything (uniqueness) in All, but also being part of All (diversity) in Everything.

This is the basis of Coaxialism.

Thus the Logical Function becomes a determinant of the Asymptotic Function and of the Landmark of Negation becoming the Structuralization of the "Infinite Continuum," but this Structuralization from the point of view of the Logical Function compared to the "Infinite Continuum" stops only at this quality, namely of to be a characteristic of the "Infinite Continuum" because from its point of view, the Logical Function does not just remain a Structuralization of the "Infinite Continuum", but includes within it the Whole "Infinite Continuum" but also the Unique Expression of Universal Pure Consciousness, becoming Everything, but and Everything Behind Everything.

Instead, this Everything from the Back of Everything, which is the Logical Function, is perceived by the "Infinite Continuum" as Structuralization of it.

This aspect gives to the Logical Function the quality to define itself as being **AND** the Universal Pure Language, **SHE** being or having within it **AND** the Unique Expression of Universal Pure Consciousness.

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Thus, the Logical Function gathers both the Unique Expression of Universal Pure Consciousness, as and the Universal Pure Language.

Then why does appear and the Word - Matrix, the Logic?

What namely is this Word - Matrix, Logic?

The Logical Function, once defined through the Unique Expression of Universal Pure Consciousness as and through the Universal Pure Language, means that it is the Function underlying the "Logical Continuum" through itself, identifying itself with it.

Thus, this Function is a law or determines an ensemble of laws by identifying it with both the Universal Pure Language, and the Unique Expression of Universal Pure Consciousness?

The question becomes even more imperious because a clarification is required regarding the categories of determinations, mentioned above.

Can all these be determined without certain set of laws ?

These categories of the determinations or the Indeterminations are not subjected to a certain set of laws that I already have inserted structuring these categories in the previous pages?

The fact that the Logical Function include within it and the Unique Expression of Universal Pure Consciousness, can it exclude the notion of set of laws?

If it accepts this notion of set of laws it means that we return to human logic and define the Logical Function as being a law based on strict criteria which is subject to certain canons and so science becomes ready, and Logical Function becomes like other logics, a science analogous with geometry or grammar, through which are established certain interdependencies of logical order.

First of all, in order to be determined a certain logic of the set of laws, this will have to focus, above all, on the human logic whose laws are based on certain logical principles already known as being the law of identity, the law of non-contradiction, the law of the third excluded and the law of reason sufficient.

Therefore, the law of abstract identity is subordinated to the law of concrete identity, and the law of the third excluded from the dialectic of categories of truth and false.

As a thing to be true or false, we must first of all to have the truth defined as being, depending on another truth or a false one, at which this one will be reported.

When the Logical Function becomes a determinant of the asymptotisms of Intangible Forms, it can not define the truth from false, and nor is it defined in relation to another precedent truth, because he is not determined, appearing in the equation only with the Coaxiological Truth based on the first characteristic defined, and as principle or axiom of the Logical Function, but all of these are not subject to a set of laws strict as such, which to can define the truth from false and therefore, nor the principle can not be defined in relation to the axiom or the characteristic, only after that the Coaxiological Truth intervenes, which appears in the unfolding of the equation in its totality only after the Logical Function is defined as such.

Do we have any of these within the Logical Function?

The answer is **NO!** Why do **NOT** we have, none valid?

Because all these laws involve **Knowledge, or Recognition** of another element by an element, and the other, to can not have this possibility of to Know.

But the Unique Expression of Universal Pure Consciousness, is not and Knowledge?

Can it be Consciousness without Knowledge?

YES! CONSCIOUSNESS IS NOT KNOWLEDGE.

Consciousness has nothing to do with the Knowledge than in the worlds of Knowledge.

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In more of my works I wrote about the difference between Awareness and Knowledge, about the fact that and the human being, is Aware of something and something else Knows, about the fact that, in order to Know, it will be necessary first of all that the man or the Cognizant subject, to send his own Awareness to a Mirror element which, in turn, to reflect him, this Awareness in the form of Knowledge, back.

Thus the Awareness - Knowledge process always involves a **third** party.

This **third** party does not exist in any way within the Unique Expression of Universal Pure Consciousness, and nor within the Word -Matrix of the Logic or within the "Infinite Continuum," respectively of the Universal Pure Language, because this third party will be able to occur only and only in the worlds developed by the Word - Matrix of the Knowledge, and it will only exist if the "Infinite Continuum" or the Universal Pure Language or the Unique Expression of Universal Pure Consciousness, will be Mirrored within an element found in the worlds of the Word - Matrix of the Knowledge, and such an element being, ultimately, even and the human being.

Thus, Knowledge only occurs through Mirroring being an image more or less close to the Awareness, but also to the Unique Expression of Universal Pure Consciousness or the "Infinite Continuum", therefore Logical Function is a Function without Knowledge which does not focus, neither on the set of laws, nor on certain characteristics given by certain abstractisation of the Knowledge, than to the extent that it becomes Mirrored by Knowledge, and ultimately even and by the Man.

We can not state with firmness and certainty that these are the true principles or characteristics of the Logical Function or of the Coaxiological Truth, because neither we do **NOT** Know the Truth than deformed depending on the image which the Mirror of Knowledge reflects to us, above all about ourselves, and then, about what surrounds us.

The fact that we have established all sorts of abstractisation regarding certain sets of laws, this does NOT mean that these sets of laws exist in reality, because neither the abstractisations on the basis of which we determine them, can NOT be associated with reality, than through, association with certain experiences on which the reality reveals them for us, such as that we have two apples.

These apples, we will know that they are two because we see them before our eyes. They can be weighed, tasted, seen, etc.

Thus we will be able to define an abstractisation on the basis of experience, namely that an apple and an apple make two apples, but we do NOT know what namely can mean two elements which we can not submit to our experience (which is also an Illusion, but claiming the contrary in this case that our experience is not an Illusion of Life) - the two elements are subject to an abstractisation by which we know that there are two, because also the abstractisation itself is rendered to us by the Mirror of knowledge.

If this abstractisation does **Not** reveal the truth?

If the image we know is false as well as the truth reflected by the Mirror of Knowledge?

Can we feel abstractisation based on an experience?

The answer is obviously: **NO!**

No one can experience with his own senses the essence of abstraction, so he can not feel it.

Then our human logic tells us that what we can not feel, or experiment is not true.

However, we consider abstractisations to be true because we **associate** them with our experiments based on the senses.

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The example with the two apples is conclusive in this respect.

Thus, on the basis of this association, the whole human logic defined on Knowledge is developed.

If we did not make this association with the abstract element, we would not have nor a science within this world.

The fact in itself is not enough revealing because we always know that mathematics will calculate us correctly the number of apples.

Then it means that the abstractization which we do not Know in quality of its essence, is revealing, with what the Mirror of Knowledge reveals us.

If this abstractization is revealing, then it means that we know what namely is Truth, because, and to this one, we can refer in the form of abstractization.

No matter how verisimilar or unlikely it may seem, abstractization becomes the one that tells us that a certain Truth is true or a certain Truth is false.

From here intervenes the relativity of Truth within the abstractization.

This determines us to abstract the abstractization as such, as being, or true, or false, because if we think with a Logical Coefficient 7, besides these two "or", there will still be five more "or".

If the abstractization can be or true or false, and its essence can be or true or false, a fact that quite revealing to define the relativity of our truth, even and when we do **NOT** want to admit that we are actually living the Illusion of Life, when we want to be partisans of the fact that we actually live the reality of every day.

It is just as true or false, no one can know this unless than if it intends to declaim it as such, that everything that I write in these moments is due to the abstraction which, in our everyday life, stands quietly on certain axioms and thus, leads us toward, new and new abstractizations.

The fact that these appear to us, as being relative, I think that is the most important thing, because it demonstrates us just as false or true that neither relativizations in itself can not be or can be true.

And I, now when I write this work based on Coaxiological Logic, which is revealed to me also on the basis of abstractizations, I can Not know what namely is false or true, also, I can not find out if really exists a real difference between axiom and principle, between characteristic and axiom, because through Coaxialism all these differences are canceled, becoming One in All and All in One, thus being the Unique path to go on the path of a Single Truth, be it and false within our abstractizations, because any truth regardless of whether it is true or false all truth is called.

Going on this path if what I insert in this book is false means that her opposite is true, and if is true it means that her opposite is false.

Do we know which are the characteristics of the false Truth or True ? NOT!

Because what appears to us as false Truth, can in turn be true Truth or false, and what appears to us as True Truth, may in turn be True Truth or false, so if we go on this path at infinity we will see that neither a Truth can not be true, but, nor false, than only and only according to our abstraction.

That is why the principles about which I write at these moments do NOT have to be taken as such, respectively as principles of Logical Function, because from the point of view of the sets of laws of our human logic, they are NOT such a thing and nor, they do not have

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how to be, not being determined by an Truth that is defined definitively as such through certain characteristics.

At this moment I define definitively the Coaxiological Truth, through and the basics of the Logical Function which I define them, but once these bases become principles and characteristics simultaneously, and once these bases establish the basics of the Coaxiological Truth, it is premature to speak of principles in the true sense, which DOES NOT exist!

It is only after all these will be defined definitively and in reporting with the Coaxiological Truth, it can be defined according to these Principles or basis which is the definition, of, Principle, in Coaxiology!

Finally, can we establish a set of laws without Knowledge, or could function a set of laws independently of Knowledge ?

Could exist the Truth independent of Knowledge?

We will first have to start by answering the second question, then returning to the first.

The Coaxiological Truth is a Truth occurred before Knowledge, as well as other Truths from my previous works, such as the Semiotic Truth, Neonotional, Notional, etc., up to the level of Truth known by us, people.

For a law to be true, the Truth will have to exist first and foremost, whether this is true or false.

Once the Truth appears, he by its essence can be defined as a set of laws only to the extent that it defines a certain set of laws, and in order to determine it, it will have to define on itself as being a Truth compared to a certain Landmark.

In our case, this Landmark may be precisely the Landmark of Negation, the one who denies the asymptotism of Intangible Forms.

On this basis, we can affirm that the Coaxiological Truth can receive the character of set of laws, only that the Landmark of Negation denies the asymptotisms of the Intangible Forms to the Logical Function that it Structuralizes, and thus defines it, an equation in which, although intervene the parallelism and the cumulative quality what defines to the Logical Function the aspect of essentialisation, the Coaxiological Truth does not yet appear in the equation, than once with finalization of the first principle of Logical Function, when the Landmark of Negation already has its first Structuralization defined toward the Undefined which returns the path to asymptotism, defining a cycle in which the Logical Function is defined as being the "Infinite Continuum", cycle that owes the "continuity" of this "Infinite Continuum".

In this **first cycle**, the Coaxiological Truth appears, and the nomination, of prime, has aspect of eternity, in no way, of beginning, because in this first eternity Everything and is developing in All, and not outside of it, and Everything from behind Everything, is precisely this eternity that continues, through its back, defining in her a **new and new** such cycle.

That "new" being always an other Everything which is included in the Everything, coming from behind this one, or from inside of its spiral, if that explanation is more plastic.

It is quite plausible the fact that the Truth defines a certain set of laws, but any law, must occur and be reflected upon "something," fact which implies an Event, and this one, in turn, can be from within an eventful succession to define a particular Phenomenon or not.

This fact involves a compulsory Beginning, because, even and in the case in which the law is reflected upon "something," this reflection begins and ends once and once.

In the case that we are talking about an eternal reflection upon "something", then this one can not be produced upon that "something", because, in order to produce it is necessary the

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beginning, because any production must begin, and if it does not begin it is no longer production or reflection upon "something", but it interposes with that "something", because if, and the production and that something are eternal or infinite, no distinction can be made between that "something" and when is produced another "something" upon him.

Because and the production itself is also a "something" that here intervenes as a "something else" and for as two "something" to become tangent through one of them which defines production means that tangency has an obligatory initial landmark in cases when the two "something" are infinite, because if they were finite, the tangent could be in their initial moment or in their beginning.

Thus, the "production" or "reflection" of "something" over another "something" necessarily implies an initial moment.

Therefore, any set of laws needs a certain initial moment for to occur over a certain: "something."

So we can not talk about law or a set of laws even though in the Logical Function intervenes the Coaxiological Truth, this one can not define a certain **initial** moment even and through the landmark of Negation, because cycles overlap within the same Everything, even if they are considered to be from Behind the Everything.

Moreover, any set of laws provides for a certain Event through which this one is reflected by or acting on the element, Event or Phenomenon.

In conclusion, absolutely any set of laws can only be structured within the Word - Matrix of Knowledge, where it occurs once with the Primordial Event produced through the Lack from Semantic.

What namely does the set of laws replace at the level of the first characteristics of the Logical Function, respectively, of the parallelism, of the essentialization defined through cumulation of functions and Coaxiological Truth?

Even though at this level one can **not** talk about an **initial moment and nor about a Beginning** which to define a border between the asymptotism which intermediates the connection with the Intangible Forms and the Logical Function.

This asymptotism consists precisely in the Non-Beginning, and the landmark of Negation denies the asymptotism, ie, the Non-Beginning, where the straight lines do not unite, realizing a second parallelism, and this **NOT** within the asymptotism, therefore of the Asymptotic Function through the two straight lines of its, which tend one toward another without to unite, but exterior this, **causing another parallelism compared to asymptotism** through the Structuralization of the Logical Function, which is defined as being the "Infinite Continuum," on which will include it in the "Logical Continuum," and that parallelism consists in the first characteristic - principle of the Logical Function.

Thus, the notion of set of laws on which we attribute is achieved only within the context of the developments caused by the Word - Matrix of Knowledge, where, the Event and the Phenomenon intervene.

To talk about a set of laws without Event or Phenomenon, it is as if you affirm that it does not reflect itself and does not produce itself on any other "something", and for to define a set of laws as being "something", as being that "something", which neither is produced and nor reflects itself on another "something", but, eternal and separate from the systemic and structural context, or from the one of developments or the definitions, means that is **NO** longer a set of laws but totally something else.

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However, we can only speak of a certain Phenomenon that is the Neosemiotic Phenomenon, where no longer intervenes the succession of events of the type Event-Phenomenon, as I wrote in *Antichrist, Being and Love*, p. 121-122, **I quote:**

"..... we can not define a certain initial moment of reflection of" something" in the Semantic Mirror of the Infinite, as it is in the case of the Word - Matrix of Knowledge, because from the point of view Neosemiotic, the Suggestive, - Matrix, Distributive, does not consist in reflecting the Common Expressions of Words - Matrices in the Semantic Mirror of Knowledge because and the Knowledge is a Word - Matrix from an infinity that participates at the completion of Universal Pure Language.

The Neosemiotic phenomenon is defined by the Distributive Capacity of the Expression of Universal Pure Consciousness, which can be partially reflected in both the Common Expressions of Words-Matrices Groups and in each Expression of each Word -Matrix in part.

By the Expression of the Word - Matrix, is meant the totality of the characteristics of that Word - Matrix.

These characteristics are reflected through the medium of the Suggestive-Distributive Quality of the Expression of Universal Pure Conscious within it, giving to the Word -Matrix, respectively the nuancing of its own Expression within the Universal Pure Consciousness as being Word of the Universal Pure Language.

This aspect of the Suggestive-Distributive side within the Neosemiotics, results in the mode of interrelation between the Words of Universal Pure Language and Universal Pure Consciousness on the basis of Expressions that are spoken within the Universal Pure Language to delimit the Unique Expression of Universal Pure Consciousness from the rest of the Common Expressions.

The branch, Suggestive - Distributive is divided into two degrees of comparison of the Suggestive - Distributive, namely, the Suggestive -Distributive Convergent degree and the Suggestive -Distributive Divergent degree.

These two degrees are precisely those that determine the Neosemiotic Phenomenon, being inclusively and the basic characteristics of the Neosemiotic Phenomenon, Phenomenon which is at the basis of Phenomenological Coaxiology, and which is not based on an Initial Event as the rest of the Phenomena which I have mentioned in my books until at the moment, because at Neosemiotic level it can not be an Initial Event that occurs only by reflecting a certain Event in the Semantic Mirror of the Infinity that gives birth to the First Event or Primordial Event that defines the Primordial Phenomenon in its turn", end the quote.

However, if that "something" does not occur on "something else" but is defined or developed in such a way that it directly or indirectly, is reflected, and on that "something", without to exist an intervention, is it no longer a set of laws?

No, in the moment when it does Not exists an intervention of that "something" on "something else" we can no longer speak of a set of laws, but of a Function which precedes the non-intervention on "something", but, on its functional basis this non-intervention defines a report compared to "something," as in the case of the Unique Expression of Universal Pure Consciousness which, through Logical Function does Not intervene within the Universal Pure Language, but it is reported to this, even if by reporting, the Unique Expression of Universal Pure Consciousness is nothing but the sum of all Expressions of Words - Matrices of the Universal Pure Language reported through the Logical Function to the Unique Expression of Universal Pure Consciousness, which belongs to the Logical Function, and thus the Logical Function is reported, through itself, for itself, in perpetuating the "Logical Continuum".

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Thus, the Neosemiotic Phenomenon participates in determination of the functional characteristic of the Function that actually replaces what we know and perceive, we, humans, as set of laws.

*Thus, the Unique Expression of the Universal Pure Consciousness is actually the sum of Expressions of Words-Matrices which are **reported** through the Logical Function at them themselves, and Pure Consciousness is part of the Sum of Expressions of Words-Matrices which through the Logical Function (please pay attention, the Logical Function does **Not** have nothing to do with the canons of the Logic of human being, being another logic) accomplishes this reporting.*

The sum of Expressions of Words-Matrices is essentialized through the characteristic, of cumulation, of the Logical Function through this.

The respective essentialization of the sum of the Expressions of the Words-Matrices defines the Unique Expression of Universal Pure Consciousness.

The sum of Expressions of Words-Matrices, once essentialized, is NO longer what can be defined as the sum of these Expressions of Words-Matrices, but as the Unique Expression of Universal Pure Consciousness.

The Unique Expression of Universal Pure Consciousness is the essence of the sum of the Expressions of the Words-Matrices.

This essence, no longer being the sum itself, but its essence, is reported at sum, thus defining the Universal Pure Language and its Expressions.

That is why I have always emphasized this, namely the fact that the Unique Expression of Universal Pure Consciousness is not the sum of the Expressions of the Words-Matrices, but this sum is reported to the Unique Expression of the Universal Pure Consciousness through Logical Function.

In conclusion, the set of laws only intervenes in the worlds developed by the Word-Matrix of Knowledge where the Intervention can exist, and at rest at all levels does not exist the notion of set of laws, but of Function that replaces the set of laws.

All of these are part of the Definitions of Uniqueness, because they are reflected on a unique frame, either Logical Function or any other determinant thereof, or within the equation of defining can participate, one or more elements, but through the Definition of Uniqueness each element in part, receives its own definition in part and not an overall definition alongside other elements.

Thus, when we talk about the fact that the Neosemiotic Phenomenon defines the functionality of the Logical Function, we refer only to the Logical Function, and when it defines the functionality of all the functions we refer to all possible functions, so, to their ensemble.

*By defining the functionality of the Logical Function, the Neosemiotic Phenomenon determines by Logical Function and some of its characteristics, and Logical Function will be the one which in turn will take over these characteristics and will determine the functionalities of the other functions and **NOT** the Neosemiotic Phenomenon, because the Logical Function has the characteristic of essentialization through which it becomes the essence of all other Functions but also of the Neosemiotic Phenomenon, and therefore this **essence** in the person of the Logical Function will determine **the functionality** of other Functions, functionality that radically differs from one Function to another and is represented through the characteristics of the respective Function.*

Thus, the characteristics of a Function do not consist in the sets of laws after which the respective Function is guided, but in the Functionality of that Function, which has as its basis

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and essence the Logical Function, whose Functionality is determined by the Neosemiotic Phenomenon, determined in turn by the two degrees of the Suggestive - Distributive, namely, the Suggestive-Distributive, Convergent, and Suggestive -Distributive, Divergent.

Again, let's not make the mistake of considering that, if the Neosemiotic Phenomenon develops the characteristic of functionality to the Logical Function, this determines it in some way or another. No, by no means.

The Neosemiotic Phenomenon only occurs when the necessary conditions are met for as this to be intercalated on the Logical Function scene and not vice versa.

In order for these conditions to be fulfilled, it is necessary to be already in the equation, both the "Infinite Continuum" and the Unique Expression of Universal Pure Consciousness, and next to it as a quintessence of all, the Logical Function, with its characteristics necessary for the introduction into "scene" of the Neosemiotic Phenomenon, and thus, of its own functionality of Logical Function.

The question is how namely the Logical Function could to integrate the "Infinite Continuum" and the Unique Expression of Universal Pure Consciousness without having a certain functionality because the "Infinite Continuum" involves the Universal Pure Language and the Unique Expression of Universal Pure Consciousness implies the reporting of the sum of the Expressions of this Universal Pure Language to the Logical Function that defines thus, the Unique Expression of Universal Pure Consciousness.

What is meant by functionality?

*It means a certain **intervention** on another system or structure that has a result.*

The respective result consists in a certain functionality of a system or structure over others.

Examples would be countless, but we take the action of a piston over the steam.

The result consists in the functionality of the piston over the steam.

Of course, that the types, modes, and cases of functionality are countless.

*As I have already said, we, people, understand through functionality, the Intervention, which in the case of the Asymptotic Function is a functionality determined by the Neosemiotic Phenomenon, and **not a functionality which involves the Action** or which has as result an **Intervention (Action) of the Logical Function** on other Functions, because although the Intervention is defined and through the set of laws in our world, it can be defined in the absence of the set of laws and through Determinants and Non-determinants, but only, especially and when the set of laws is completely absent, because the set of laws can only be within the Word - Matrix of the Knowledge being determined depending on a particular Event.*

A set of laws without Event can not be, because the set of laws implies action.

In the absence of the Event, the place of the set of laws is taken over by the reportings of the Determinants and Non-Determinants.

*Coaxiological functionality can not be defined through intervention because it is Not an action on a particular Function, because the Neosemiotic Phenomenon can not act on the functionality of the Logical Function, on which determines her, as being himself, and the functionality of this Logical Function as being part of the Logical Function, and not as an **action coming from outside** this Logical Function, because this "outside" does not exist in the respective context, because the Logical Function is Everything from Behind the Everything, is the "Logical Continuum".*

Once can not exist an action from the outside, the action from the "interior" is defined as being the Logical Function and anything we understand as an intervention on this Logical

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Function from the Neosemiotical Phenomenon becomes an intervention of the intervention, which follows thus at endlessly, because once the intervention is represented by the Neosemiotical Phenomenon and this intervenes on the Logical Function which is Everything, therefore precisely the intervention upon which it intervenes being Everything, the intervention in this case is reduced to itself, amplifying itself at the endlessness of its own self of intervention upon the intervention, which results : Non-intervention.

Thus, the Neosemiotical Phenomenon is defined by the Asymptotic Function on the basis of the Suggestive-Distributive Convergent, and Suggestive-Distributive Divergent, which in turn defines the Functionality of the Logical Function, what consists in : Non-intervention.

It is clear, on what the Non-intervention is based, namely, on convergence and divergence.

These two actually include the Functionality of the Logical Function.

Thus, due to the Neosemiotical Phenomenon, appear the two degrees of its, the Suggestive-Distributive Convergent, and Suggestive-Distributive Divergent, thus once with the functionality of the Logical Function appear the convergence and divergence, a turning factor for defining relations between various functionalities of the Functions developed by Logical Function within the wider of the "Logical Continuum".

Also, convergence and divergence can determine (what and they do it), functional characteristics the most diverse.

Thus Functionality of Logical Function does Not focus on a set of laws, because it focuses on Non-Intervention.

Everything from Behind the Everything, but and the Everything from his Face, respectively the "Logical Continuum" is based on Non-Intervention.

Even Non-intervention can be an intervention in turn, because and the Truth can be either false or true, which means that and this Non-intervention is a relative one?

No, in no case, because in this particular case of the "Logical Continuum" we can not talk about a functionality based on a relative Truth, because at the moment when the functionality is "appearing in scene" we have not defined all the characteristics of the Coaxiological Truth for it to define the functionality as being true or false, because the Coaxiological Truth will be fully defined, once with the completion of another Principle - Characteristic - Axiom of the Logical Function, which will participate in the definition of the Coaxiological Truth in its totality and not only in its partialness, as happens with the parallelism and essentialization of the Logical Function which define the premises of the Coaxiological Truth.

We can not define thus a Coaxiological Truth in itself, but only some nuances of it.

The Coaxiological Truth can not define, on the other hand, the Functionality of the Logical Function, because if it does this, it would become equivalent to Functionality itself, so with Logical Function, because the Functionality of Logical Function is based on convergences and divergences which defined as being the Coaxiological Truth would automatically become part of the Intervention, which would distort the entire Functionality of the Logical Function, because where the Truth is defined, but any Truth, not only the Coaxiological Truth, is defined implicitly once with it and the Intervention because Intervention can be true or not, and the Non-intervention, the same.

Every truth consists in the reporting to its opposite, otherwise it could no longer be true or false.

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If we consider the Functionality of Logical Function as being defined by the Coaxiological Truth, we should accept that the Intervention is the same as and the Non-Intervention a part of this Functionality of the Logical Function.

Thus the convergence or divergence of the Neosemiotic Phenomenon would have causality in Intervention or Non-intervention, meaning that, through Intervention is acting according to a set of laws, and the Functionality would become a set of laws, subjecting itself, to some canons, and these would consist of the asymptotisms of the Intangible Forms and the landmark of Negation, becoming Structuralized through the Intervention on the Logical Function, so on the "Logical Continuum" that frames the "Infinite Continuum" and the Unique Expression of Universal Pure Consciousness.

This would prove that the "Infinite Continuum" itself with the whole Universal Pure Language is a resultant of the Intervention of Intangible Forms, what can NOT be true, because if it were such a resultant, it would NO longer be "Infinite Continuum", it would no longer be the Everything from Behind the Everything, and nor would that "Continuum" of Universal Pure Language, but everything would be "frozen", according to the Intervention.

Once Everything would no longer be "Continuous", it would no longer be, neither the Unique Expression of Universal Pure Consciousness, because it is reported to the "Infinite Continuum," and the reporting would make no sense, because the Unique Expression of Universal Pure Consciousness would become one and the same with the Universal Pure Language once this would not be "Continuous," so, it would not be defined through the occurrence at infinity of new and new Words-Matrices which to define the Universal Pure Language.

2.5.CHAPTER V
RELATIVITY AND COMPLEMENTARITY OF THE LOGICAL
FUNCTION DEFINED THROUGH THE COAXIOLOGICAL TRUTH

Absolutely any Truth becomes Relative if it is not defined as being the Absolute Truth.

Some philosophers considered that, all Truths are relative, apart from the Absolute Truth, but that we, humans know at least one grain from the Absolute Truth.

I think it can not be a greater stupidity than you to say that the Absolute Truth could be known partially, and if you knew, a part of this Absolute Truth, you would know and the reality.

For the dementia to reach the absurd, the materialists even believed in this kind of reality, and they also attributed it the statute of objectivity, the statute on the basis of which they were delirious in years and years, some have obtained doctorates reflecting the degree of stupidity and decay, where the human being can reach, and others to become even more ridiculous, have obtained even recognitions or great dignities, being delirious on the nature of objectivity.

Shame for those crooks of the philosophy who allied themselves with politicians same perfidious for to give birth to a monstrous society, a society of the lies, just as their philosophy was, a society where stupidity and ignorance were at a place of honor and on which, in onerous mode, they called her, the Socialist Society, stealing and denigrating, with shamelessness, this great dream of mankind of justice and equality, of real beauty of the human spirit that consists of true socialism.

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How can you say that a fragment from the Absolute Truth can show the reality, when the Absolute Truth can NOT be, crumbled, because, any slice how small you cut from it, he would no longer be Absolute Truth as such, because it would lack something of it, and once a fragment is missing even from the Absolute Truth, it is no longer Absolute Truth, because it is not in its absolute totality.

It is either the whole Absolute Truth or it is no longer at all.

By "absolute" is meant precisely the Everything, the Whole, the Plenitude that is perfected through this All, which is the absolute in itself.

You can not define a Truth divided even and Relatively if it is defined as such, that is, as Whole Truth, because that part of from the Divided Truth will always be another Truth and never part from the Truth, from which, it broke.

To consider that you break a fraction from the Absolute Truth, it does not mean to possess the Absolute Truth through the fact, of to be able to distinguish him through the fraction that you broke from him.

It can not be that, because always the fragment which you will have in your hand, even if it is part of this Absolute Truth, will be immediately and definitely another Truth.

Many say that a Truth Truncated is part of the Truth from which it has broken.

It is not at all true.

Even if the truncated part resembles the Truth from which it has separated, this one is another Truth, because in its totality defines another determinant, and not on the one, on which the Whole Non-truncated Truth has defined him.

When the Truncated Truth defines another determinant than the Truth from which it has separated, this is another Truth.

In conclusion, the Truth can not be truncated because in this case it will determine another determinant, being another Truth.

The notion of Truth itself includes a definition that consists in a reporting to a third party that has a certain determinant.

Can exist and two or more Truths which to possess the same determinant, but that does not mean that they are truncated from another Truth that has possessed the same determinant.

It is a rule that the Truth that possesses or determines a certain determinant can not be truncated, because in that case it will no longer determine the same determinant, a case referring only to the same Truth.

By truncating, the Truth is changing, and once changed, he can no longer determine the same determinant, because and the Truth will be different.

What would happen if, through change (truncation), the Truth would in turn determine the same determinant as the truncated part from him?

This would lead to the fact that every Truth is as false as it is true, when it changes, having the same result.

So we could exemplify this way: "The right way is the shortest."

If from the sentence, we cut "right is" would be "The shortest way".

The difference is overwhelming, because one is "The Right Way is the shortest" and the other is, "Right is," and the other is "The shortest way" that no longer shows the fact that only the right one is the shortest.

Thus, any truncation changes the result, and a truth can only highlight the result which this one defines him, because the Truth is and the Image of its own result, as the result is the image of its own Truth.

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If you change the face from Mirror, you will change and its image.

In the last hypostasis, even and when the Truncation of Truth would resemble the Truth itself, this one would always be its Truncation and in no case the Truth Himself, because a similarity remains a resemblance, and in no way, can not replace the elements that resemble.

Moreover, in the case of Truth, which may be true or false, this "true" highlights us the fact that the Truth is substituted with our reason through which a determinant may or may not be in a certain hypostasis.

This true or false identifies us an interventionist mode of finding the Truth.

If it were not this interventionist mode of action, starting from the human intervention to that of Our Creator Factor and Unique Incidentally, we could not understand the Truth in any way.

Thus, the Truth of the human being is a Truth of the Intervention given by an action that has taken place sometime in the past, which has as its Origin the Intervention of the Creator Factor and Unique Incidentally that preceded the Destiny, through the Creation perfected, once, Incidentally.

This Intervention on Creation, through Creation, Uniqueness and Happening, of the Creator Factor and Unique Incidentally, has led to a precedent "before" Destiny.

Thus, the Truth from within the Destiny will have, always and ever a "PAST" of its, being a Truth with Past, so with **Intervention**.

Between false and true, can not exist than a modal causality based on the **Intervention** of the Creator Factor and, Unique Incidentally.

People, however much they will try to find out which is the true Truth and which is the false Truth, they will reach the Intervention that has been made, preceding the Destiny, and so they will have to understand which is the falsity but and the veracity within the respective Intervention.

For our world, the Absolute Truth is identified with the Intervention or action of the Creator Factor and Unique Incidentally, on which he accomplishes it through his own Creation, which is an Image of the Word- Matrix, of the Creation.

If for our world this is the Absolute Truth, does it mean that are more Absolute Truths?

The fact of to be, more Absolute Truths entitles us to affirm that none of these **is Not Absolute**, because it does not represent the Everything through its absolutism, but only slices from this Everything, and any Truncated Truth is no longer the Whole Truth, as any slice from the Absolute Truth is no longer the Absolute Truth.

From this perspective, we will have to look at things in the light of the elements which participate to defining the Absolute Truth.

In the present case is the Intervention, primarily due to the disjunctive function of the Unique and the Happening, a function which reflects on Creation, but also on the Words - Matrices from the group of the five with the attributive Functions, respectively: the End, Beginning, Origin and Creation, but also on Knowledge at the same time, but also separately (disjunctively) on each one in part.

From here results the Unique and Incidentally character on which the Expressions of these Words -Matrices have, in the mirrored Image in the Semantic Mirror of the Infinite.

Thus each Word -Matrix in part or each element in part determined on functional basis as well as each Function in part being a determinant that has the essence and root in the Logical Function that is defined through the "Logical Continuum" will be defined by its own Truth.

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It does not exist Absolute Truth only if this refers as a particularity to certain elements, in the sense that if this element is defined as a determinant or determinate, this definition is true, and if the respective definition is also part of the peak of a pyramid of determinations, that "peak" it may be considered the Absolute Truth for its determinations within the pyramid, but it should not be overlooked the fact that, that pyramid will never be the unique pyramid.

In conclusion, it does not exist Absolute Truth, than an absolute determinant for a certain range of other determinants, which is distinguished through its uniqueness to the plurality of other determinants, but, Uniqueness only from the point of view of its determinations, as is and the case of the Creator Factor and Unique Incidentally whose Intervention is Unique and Incidentally, compared to our world, and the Absolute Truth of our world will consist in this Intervention, which by its Unique and Incidentally character preceded Destiny, which in turn, having not an Unique and Incidentally character, no longer possesses an Absolute Truth, but the one relative depending on the Absolute Truth of Intervention.

Thus the Absolute Truth is Unique and Incidentally, compared to a particular Landmark such as our human world in this case.

I say the human world because the animal or plant world considers other landmarks compared to our world, even if we believe that animals or plants also feel and think like us.

However, man's reporting to the absolute is an Illusion as great as it is the entire Illusion of his Life.

Any Absolute Truth, even if it becomes Unique compared to a particular Landmark, he is Relative compared to other Landmarks.

Neither the Coaxiological Truth, is not an Absolute Truth, because and this one focuses on its Relativity within the "Logical Continuum", being a **Relative, Neosemiotic, Substituent, Motivational, Complementary Truth.**

Coaxiological Truth is an Neosemiotic Truth because it refers implicitly and to the Words -Matrices of the Universal Pure Language being a Truth that is not structuralized only within the Word -Matrix of the Knowledge.

Thus, Knowledge no longer has any relevance.

Regarding its Motivational part, here a bracket must be made and about the Intervention of the Intangible Forms, namely whether Asymptotism is an Intervention of the Intangible Forms or not.

The answer consists, undoubtedly, in the fact that YES, the Asymptotism is due to the Intervention of Intangible Forms, only that this one becomes Motivated only, once with the Logical Function through the Unique Expression of the Universal Pure Consciousness, on which acts alongside of Asymptotism and Tangentiability, so the Motivation of the Intervention becomes a Purpose of the Unique Expression of the Universal Pure Consciousness.

By Intervention we define an action upon the "something", fact that we have already discussed.

What kind of action can be, without take place a certain Beginning, produced sometime?

It is precisely here that we must return to the basis of the Unique Expression of the Universal Pure Consciousness which is defined by ensuring its Continuity and implicitly of the "Logical Continuum" precisely through the Tangentiability (the Finite) which attracts the Asymptotism (the Infinity) after it, for to be Continuous.

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Even when we use the term "Continuum" it includes within it, both the Finite which Continues and the Infinite toward which it is Continued.

So just as when we determine the first Word - Matrix within the Universal Pure Language and now by the Motivation of the Intervention we cannot speak of an Intervention that occurs, because this does NOT occur but, only, is defined, because if we take the Intervention as being the Asymptotism we observe that the Finite or the Tangentiability is precisely the Lack, from the Intervention, what cannot define a production of the Intervention, but rather of the its Lack.

What Happens in the worlds developed by the Word -Matrix of the knowledge, on the base of the Semantic Mirror of the Infinite, is precisely the fact that it is reflected through this Semantic Mirror of the Infinite, the inverse IMAGE of the Intervention namely, the inverse of the Lack of this Intervention which is precisely the Image of the Intervention itself, and to us, people, does not appear us the Lack of the Intervention defined thus by the Tangentiability, but it appears us the Image of the Intervention itself, and thus we consider that the Intervention exists as such.

No one can affirm or deny the existence or non-existence of the true Intervention at the level of the Intangible Forms, only that there, can be not known what namely is this intervention.

When Intervention was reflected eternally in the Infinite Semantic Mirror of the Word - Matrix of the Knowledge, it received the status as such determined by Asymptotism and not by the Tangentiability that is the Lack of the Intervention, what allowed the Creator Factors and Unique Incidentally to INTERVENE !

The intervention is not its Lack, but its Lack is precisely the Finite, so the Tangentiability.

Within the Semantic Mirror of the Infinite within the Word -Matrix of the Knowledge was reflected the Tangentiability and by no means Asymptotism, which did not mean anything defined, because the Tangentiability as Lack of the Intervention represents the Finite, so "something" concrete that can be reflected within a Mirror.

This Mirror will render the inverse Image of the Lack of Intervention, which will consist exactly in the Intervention itself, being in fact the Asymptotism, the inverse of Tangentiability, so the Infinite.

This inversion of the Semantic Mirror of the Infinite, on the Intervention as a result of its reflection within the respective Mirror determines: THE ABSOLUTE TRUTH.

The Intervention as Image reflected by the Semantic Mirror of the Infinite is in fact the Asymptotism and not the Tangentiability that was reflected for to give by the reversal of its Image, the Asymptotism, and, the full part of the "glass" the Finite or Tangentiability remaining outside the Image inverted by the Semantic Mirror of the Infinite, so outside of the Asymptotism, or Absolute Truth, thus, the Intervention (Asymptotism) consists of Non-Intervention (Tangentiability) and Non-Intervention in Intervention, and Asymptotism (Intervention) represents the "Empty" toward us the people, and the Non-Intervention (Tangentiability) represents the "Full" through Finite, which determines the concrete, the form, the structure, the system.

Thus any Intervention in the worlds of Knowledge hides within its, the Infinity (the "Empty", Asymptotism) being the inverse image mirrored in the Semantic Mirror of the Knowledge of the Tangentiability (of Finite, Concrete, "Full", Form, System), so exactly the inverse of what it would be **Motivated** to do, to determine a particular product of its, or to finalize a certain action of it, what should be Finite.

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This is the Absolute Truth within the framework developed by the Word -Matrix of the Knowledge.

On the other hand, the Coaxiological Truth is the one that defines the Intervention without the intervention of the Word -Matrix of the Knowledge, where the Asymptotism and Tangentiability, so the Infinite and the Finite are Motivated, through the Logical Function, that precedes the Coxiological Truth, through parallelism and essentialization.

Once the Coaxiological Truth defines the Intervention, it means that it Acknowledges and therefore Motivates the Intervention of the Intangible Forms, which are represented within the "Logical Continuum" by the Asymptotism that underlies the Logical Function together with the Tangentiability.

Even if the Asymptotism is represented through to be the "Empty", this "Empty" is just as necessary as the "Full" of Tangentiability, because if it were not the "Empty" (Asymptotism), it would not be, nor the "Full", Tangentiability, or Finite.

Because the Finite will always need the Infinite like the "Full" will need "Empty" in order to be determined and defined.

The "Full" will never be defined and nor will be determined through "Full", but through "Empty" like the Finite will never be defined and determined through Finite, but only through by Infinity, because if we determine the "Full" through "Full" and the Finite through Finite, the result would be null, because we cannot know what the Finite is if we cannot compare it with the Infinity, as we will never know what is the "Empty" if we do not know the "Full", as the immortals will never know that they are immortal if they do not know: Death, as never mortals will know that they are mortals if they do not know: Immortality.

We, human beings, always relate our own life to Immortality and where can we find true Immortality than in Death?

Nowhere else, because in Death, it will not be anymore, who to die, being: Dead!

What would be the opposite of the intervention?

Of course, the Non-Intervention.

I have previously said that Intervention, therefore, the Asymptotism, consists in Non-Intervention, therefore Tangentiability.

Once the Asymptotism is the Intervention and the cause is known, namely the Intangible Forms that have intervened through Asymptotism, then Tangentiability is Non-Intervention.

How namely to Intervene with what defines the Intervention respectively the Infinite, when for to Intervene it is necessary precisely the Finite, so the Concrete which to can determine another Concrete, or another Finite.

The Semantic Mirror of the Infinite within the Word -Matrix of Knowledge makes precisely this inversion necessary to be able to structuralize its worlds with the help of the Intervention, namely, it reverses the Image of the Intervention attributing her to the Finite and the Image of the Non-Intervention attributes her to the Infinite.

Thus any Intervention within the Word -Matrix, of the Knowledge, has its own product, a certain Concrete result, so Finite.

Why does the Concrete belong to the Finite and not the Infinite ?

No matter how much we have defined the Infinite as being Concrete, we can do it of course, but, that Infinite will be concretized through endlessness and Asymptotism, as it cannot be a product, a result or something that will receive the concreteness of a Total definition, but only partial, remaining in the case of the Infinite, an eternal Unknown, and any Unknown has cut from the Concretization, defining her as Non-concrete.

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Thus, the Finite is Concrete and the Infinite is Non-concrete.

The Asymptotism being Infinite is the Non-Concrete and Tangentiability being Finite is the Concrete.

It is seen how the Semantic Mirror of the Infinite within the Word - Matrix of the Knowledge, reverses or transfers the Concrete from *within the Finite and Tangentiability*, represented through Non-Intervention, within the Infinite, thus of the Asymptotism represented by *Intervention*, and the *Intervention* passes on the side of the Finite, by inversion, which receives the status of *Non-concrete*, and the Infinite receives the status of Concrete, therefore, of Non-Intervention.

Thus the Infinite (Asymptotism) in Knowledge becomes Concrete and Non-Intervention, and the Finite (Tangentiability) becomes Non-concrete and Intervention, all due, again I repeat, to the Semantic Mirror of the Infinite from within the Word -Matrix of the Knowledge.

Therefore any Intervention of the human being belongs to the Finite who receives the status of Intervention in the Knowledge from the Infinite, although the Man has only the Illusion of Life that he Intervenes, because the Intervention of Man belongs in reality to the Infinite, and when the Man does Not Intervene, it is precisely then he Intervenes!

Because any Non-Intervention that is Concrete at the Infinite, by the inversion of the Semantic Mirror of the Infinite, in reality is Non-concrete, and any Intervention that appears to the Man as Non-concrete in the Knowledge, in reality is Concrete.

I wrote more about Intervention because it overlaps not only with the Word -Matrix of the Knowledge, but also with the Logical Function defined through the "Logical Continuum" which has as bases both the Asymptotism and Tangentiability.

"First" Intervention, we used quotation marks because we cannot know in this case what is first, second, third, etc., but not being another term, we can use it figuratively on this one.

Thus the first intervention would consist of the Asymptotism received from the Intangible Forms, about which I have written that reported to these Intangible Forms may or may not be Asymptotism, and can be spotted as anything else, not only, of to not be Asymptotism, but and of to have other and other meanings unknown to us.

To be or not to be a thing is valid for a Logic of the Logical Coefficient 2, but that thing can still have an infinity of meanings opposed to these to be or not to be, like good and evil can still have an infinity of other opposites of their.

The same can happen in the case of Asymptotism, and for this reason I strongly believe that for us, the people, appears us in quality of Asymptotism, so two straight lines that tend towards each other, but will never unite, precisely because we humans cannot conceive how it would be to think on the basis of more meanings or more opposites than these two, to be or not to be, or beautiful and ugly, or good and evil, etc., characteristics belonging to Logical Coefficient 2.

Thus, is the Asymptotism an Intervention of Intangible Forms to define and determine the "Logical Continuum"?

So is the "Logical Continuum" a result of an Intervention?

If so, is this Intervention an Intervention of the Hazard or is it a Concrete and rational Intervention?

Hazard also has its Concreteness as well as the rational.

To talk about a planned Intervention of the Intangible Forms is as if you admit that, there, is a God who said: "Let's I send them and to these an Asymptotism to make them some worlds".

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Well, things are not so, because to talk about a rational Intervention you should involve at least the Logical Function, if not the Knowledge to define "something" rational.

In order to involve the Logical Function, it must first of all to be determined.

Even if in this case we cannot talk about temporality, about the first or the last, about forward or backward, but we can to define a certain structure according to, determinants or determinated, an aspect of which I have written more extensively in the previous pages.

You cannot affirm that the Logical Function is a determinant of Asymptotism, because it is exactly inverse.

If, however, it is argued that the Asymptotism is a determinant of the Logical Function and of course of the "Logical Continuum" then it means that "Continuum Logic" is no longer "Continuum", because its own "Continuum" is lost in Asymptotism, because "Continuum" is an alternation between the Finite and the Infinite, between the Finished and the Endless, an alternation that cannot be defined as such in the case in which it would be willing to determine the Asymptotism, because in this case the Finite should be removed from the equation and replaced with the Infinity, and, also, and the Tangentiability should be removed, thus, the whole picture would receive a nuance that tends towards its own cancellation, which is not absolutely suggestible at all.

Therefore the Intervention of Intangible Forms through Asymptotism is not an Intervention structured on its Fundamental Logic nor on any particular rationality.

As for the Hazard, things get a bit complicated because it cannot be defined, neither through the Concrete, nor through the Non-concrete, because we can define Concretely that that one is a Hazard and through its meaning he is a Non-concrete.

Does the Hazard belong to the Non-concrete?

If the Hazard is highlighted to us as being Non-concrete, it means that according to the ones I have stated above, we humans attribute the Non-concrete to the Finite, due to the inversion of the Semantic Mirror of the Infinite, which in reality should belong to the Infinite, so to the Intervention.

*This aspect emphasizes us more than ever that fact **the Hazard is an Intervention of Asymptotism, which of course belongs to the Infinite.***

In conclusion, the Asymptotism, the Infinite and the Intervention mirrored by the Semantic Mirror of Knowledge appear as being the appanage of the Finite, and the Nonintervention, the Tangentiability and the Finite in the Semantic Mirror of the Knowledge appear as being the Infinite.

Thus, what Man considers as being Infinite is in fact the Non-mirrored Finite, and what Man considers as being Finite is, in fact the Non-mirrored Infinite.

The Infinite Non-mirrored in the Infinite Semantic Mirror of Knowledge is: Intervention and Asymptotism, and the Finite Non-mirrored is Nonintervention and Tangentiability.

The Infinite Semantic Mirror of Knowledge does nothing but to reverse the attributes of the Infinite on which to transfer them to the Finite, and the attributes of the Finite to transfer them to the Infinite.

*That is why Asymptotism is defined by Man as being the two straight lines that **tend towards one another**, but never unite, because Man looks, understands, feels, rationalizes, judges and contemplates Asymptotism through the Finite, precisely because of the inversion, instead of to feel him, to judge, contemplate, and rationalize through the Infinite, but precisely the feeling, the judgment and the reason of the Man is due to the Infinite Semantic Mirror of the Knowledge that creates the inversion.*

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When Man feels or rationalizes any aspect related to Infinity, it will be in reality an aspect related to Finite, and vice versa.

Looking at the starry vault of the night that is lost in the Infinity of its space, we actually see the grandeur of the Finite, and when we hit the obstruction of a Wall that seems to us a barrier in the way of our hopes and aspirations which want to overcome that wall, at that moment, really we hit us by Infinity.

For Man, the Infinite Non-mirrored Begins only where exists Termination, so Finite, like the Finite Non-mirrored, begins only where exists, Non-termination and Infinity.

In order to understand oneself, always the Man will have to look for the Infinite in the Finite and the Finite in the Infinite, like he will have to look for Hazard and Intervention in the Non-mirrored Infinite, and Predictability and Non-Intervention in the Non-mirrored Finite.

Predictability is the inverse of Hazard, that is, if through Hazard a thing or an element cannot be defined as a result of an Intervention through predictability that element can be defined.

Exactly as in the case of numbers at Lottery, where when Hazard intervenes you will not know what numbers will come out, and if the games are rigged, it is known what numbers will come out, the respective numbers being predictable, in advance.

The Intervention and the Hazard due to the inversion created by the Infinite Semantic Mirror of Knowledge appears to Man as belonging to the Finite, because only a Concrete "something", which is the Finite in the human mind, can be a certain Intervention, as only a Concrete "something" can be submitted to a certain Hazard, not being able to understand that the Hazard does Not belong at all to the Finite defined by Man as being a "Concrete" something, but it belongs to the Infinite, which Man cannot define as being Concrete "something", because it is Infinite and he cannot to encompass the edges, not understanding that, in fact, precisely the Infinite is the one that gives Man the Concreteness of that "something", which has been previously mentioned, by the fact that the Infinite Non-mirrored holds the Intervention, and the Man is a being that thinks, dreams, feels, judges, reason, only and only, reported to the Intervention.

Whatever Man realizes during his life is an Intervention of his in the world that he thinks belongs to him and whose reality has the Illusion that he Knows it.

Man without Intervention would no longer be Man.

That is why Man identifies the Intervention with himself, attributing it to the essence of his own existence through the example "I did" or "I go" or "I think, I write, I count, I work, I work, I elaborate" and the list could endlessly with new and new verbs.

If Man has not adjudicated for him, the Intervention, he would not Know the verb, and if he did not Know the verb, he would self-exclude himself from this world.

The question that arises is whether Man is really a Finite being or an Infinite being?

Once, he appropriates its Intervention and identifies with it, the Intervention Non-mirrored belongs to the Infinite, thus the Man identifies with the Infinite, therefore with the Hazard, and not with the Finite due to the inversion created by the Infinite Semantic Mirror of Knowledge, through which always that "something" which intervenes must be identified with a Finite Concrete, both in the result of the Intervention and in the one that determines the Intervention.

The reality is totally inverse, that is, both the result of the Intervention and the determinant of the Intervention belong to the Infinite, and Man in quality of determinant of the Intervention belongs to the Infinite.

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In this case, Man is an Infinite being, but whose reportings are made on the Finite so that he can justify the Intervention that appears to him inverted due to the Infinite Semantic Mirror of Knowledge.

Once Man is an Infinite being, and this one is reported to the Finite for to justify his own existence, I wonder if the Finite is and can it be precisely a wall behind which to End the Everything or is it merely a milestone in defining the Infinite?

To talk about Finite that, is "something" that Ends , a point terminus, an End, is exactly as if you distort the Infinite by saying that the Infinite never Ends.

The Reality is totally inverse and not only due to the inversion of the Infinite Semantic Mirror of Knowledge, but especially due to the fact that can Not exist the Endless, such as can Not exist the End, because if we thought with a Logical Coefficient an Infinite, then the End would be identified with the Beginning, and the Beginning with the End and Everything would be reduced to a point, atemporal and without space, in a word, dimensionless, but which would include in it the whole range of Logical dimensions, or as I call them, of Logical Coefficients, that one could really deduce the fact that both the Beginning and the End are a dream that ends just as it arrived with the first rays of the day which appears at a new horizon of the time of our own life.

I know that it is difficult for many to understand how a certain vision can be realized, where the End or the Endless, is completely missing, but in Reality this vision is the one that opposes our own Illusion of Life.

In all this amalgam what remains and is of paramount importance is: Intervention, which in the Non-mirrored phase belongs to the Infinite, or to what we consider to be Infinite.

The Intervention is the one that defines the Finite finally through its own identity.

Through Intervention, we the people understand action, process or change, which we attribute them Illusory to the Finite, and which in our mind are the ones responsible for creating the Finite.

In reality, not only that is it not so, but things are totally the opposite, because the Intervention realizes Illusory the Finite, as I said before, instead, through that Finite is defined the Dream, which is the Illusion of Life.

To say that the Infinite surrounds the Finite is just as wrong as to say that the Finite surrounds the Infinite, because neither one nor the other is intercalated or clothed by the other, because in the Infinite it is not possible to be the Finite, how in the Finite it is not possible to be the Infinite, because if it were the Finite in the Infinite, the Infinite could not be Infinite, and vice versa, if it could be the Infinite in the Finite, nor could the Finite be Finite, because it would hide, in him, the Infinite.

To claim that the two, the Finite and the Infinite, cohabit, separated from each other, is again an anomaly, because the Infinite cannot be delimited under any form of anything, especially by the Finite, because thus it would no longer be Infinite.

Thus, neither can the cohabitation of the two be possible, a fact which further strengthens our thesis by which neither one nor the other are but two constants that define the benchmarks of our own Dream of the Illusion of Life in the amalgam of dreams created by the Logical Coefficients.

If the Coaxiological Logic does not recognize the Infinite and the Finite than as two benchmarks of the Illusion of Life or the Dream given by the Logic Coefficient 2, it means that all that remains to this Coaxiological Logic is to operate, according to the significance and attributes of the Infinite and the Finite which these receive within the logical

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developments created by Coaxiological Logic, and these are for the Infinite: Asymptotism, Intervention and Hazard and for the Finite: Tangentiability, Non-intervention and Predictability.

Thus, at the basis of this Coaxiological Logic are the six basic elements, namely Asymptotism, Intervention, Hazard, Tangentiability, Nonintervention and Predictability.

Therefore Asymptotism is an Intervention of the Intangible Forms, therefore it is Hazard, and Tangentiability is a Non-Intervention of the Intangible Forms, therefore it is a Predictability.

Certain Relationships are defined between Hazard and Predictability.

The Hazard is an intervention of the Intangible Forms as being the inverse of Predictability.

The Hazard defines the Asymptotism and the Intervention in its turn only in relation to Predictability, because without Predictability Hazard would not define the Intervention, being a Hazard of the Non-Intervention, therefore of the Tangentiability, being Predictable.

Only the Intervention determines the Unpredictable Hazard.

The Intervention cannot be Predictable because then it would no longer define the Unpredictable Hazard and opposed to Tangentiability.

The Intervention is Unpredictable, just like and the Hazard and is defined reported to Hazard precisely by its Predictability, only in relation to it, because if the Intervention were Unpredictable in relation to Hazard, it would No longer define him, because could not relate to it, because the Unpredictability consists in, non-reporting, or, random reporting.

A random reporting would mean and other random reportings of the Intangible Forms, and these reportings would develop, other, and other, systems similar to Intervention and Hazard, but which would be defined in the same or different way, which intervenes exactly according to the rule of the Hazard, namely, or is, Hazard, or is Predictable.

If the Intervention is Hazard and not, Predictability in relation to Hazard, it means that the Hazard cannot be Hazard reported to the Intervention, since the Intervention would merge with the Hazard into an unitary All, which would result that the Hazard is not the report defined by an Intervention, but it is an ubiquitous All, and this would not hide the Intervention within it.

To define the Hazard without Intervention is as if you would support Tangentiability without Nonintervention, because the lack of Intervention would cancel the occurrence of Nonintervention, and thus Hazard and Predictability would unite, as well as Asymptotism with Tangentiability, because all these would be based on the lack of Intervention, but also of Nonintervention, and their "appearance" on this scene would be due to the Absurd.

But let us not forget, that and the Absurd is the result of an Intervention and everything that is not the result of an Intervention comes out, by cancellation, totally from the equation.

When I think of the Absurd I do not refer to the Absolute Absurd which is totally different from the usual Absurd and can be without any Intervention, determinant or anything else.

It can be without any other resultant of his.

Please pay close attention.

Hazard is Intervention, as well as Predictability is Non-Intervention, and both define the basis of Coaxiological Logic.

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Any Intervention must to be determined by "something" as are the Intangible Forms in our case.

But the Intangible Forms are determined by that "something" in their turn?

What is the basis of the Intervention than another Intervention, just like the basis of the Hazard consists in the Intervention?

The Intervention has neither Beginning nor End, as well its basis cannot be determined, but it can be determined if it has a determinant or not, by the fact that any Intervention is by reporting to the Non-Intervention a Predictability, since the Predictability belongs to the Non-Intervention, as, any Intervention is by reporting to the Intervention a Hazard, because it belongs to the Intervention.

Why?

Because when the Intervention reports to the Nonintervention, it determines the defining of the Nonintervention, because, if it would not report itself to the Nonintervention, defining it, the Intervention itself would be canceled; the same it happens and in the case of the Nonintervention, which would cancel if it would not define the Intervention as such by which it can define itself, in turn.

This fact shows us the amazing thing, namely another INVERSION, different from the Semantic Mirror of the Infinite within the Knowledge, Inversion caused to other causes, but which Intervenes in the form of Intervention within the Asymptotic-Tangential system, respectively of Intervention and Non-intervention, Hazard and Predictability.

Thus the Intangible Forms are determined by us as being the inversion of the bases of the "Logical Continuum" and of the Logical Function.

Thus, any Hazard is a Nonintervention reported to an Intervention, as any Predictability is an Intervention reported to a Nonintervention.

Therefore, an Intervention is a reporting to Hazard and Nonintervention, just as any Nonintervention is a reporting to Predictability and Intervention.

Thus, the Intervention is determined by Hazard and Non-Intervention, and the Non-Intervention, by Predictability and Intervention.

What was "before," Predictability and Intervention to define the Nonintervention, or Nonintervention and Hazard to define the Intervention?

If it had been the Nonintervention and the Hazard to define the Intervention, it means that the Intervention is a Hazard of the Nonintervention, but and, this Hazard should have been determined by "something" together with its Nonintervention, because we cannot talk about the Nonintervention as long as we can not report it to the Intervention.

If it had been the Intervention and the Predictability to define the Nonintervention it means that the bases of the "Logical Continuum" focus on the Nonintervention, but to consider that they are so is as if you admit that another Intervention Predictable this time, has determined the Nonintervention, being in fact the same thing if we think about Intervention.

In conclusion, once the Intervention is defined on all levels, it means that the Nonintervention and the Hazard have determined the Intervention and Predictability, which in her turn has determined the Nonintervention.

In this way we reach at a system of the Intervention – Nonintervention – Intervention - Nonintervention type, which thus continues to endlessly.

However, despite the fact that this system continues in this way, due in particular to the Logical Coefficient 2, based on which, we ration, we must not make the mistake of claiming "before" of, Asymptotism, so of Hazard, as being an Intervention, because it has been

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demonstrated that at the basis of this intervention consisted, precisely the Hazard and Nonintervention, which can define a new Intervention only if the Intervention was, somewhere within the respective string, defined.

Therefore, if we consider that the Intervention has not been defined, this means that at the basis of the Intervention is the Hazard and the Non-Intervention, without including with them the Infinity or Asymptotism, because they are the result of an Intervention.

And the Nonintervention is a kind of Intervention.

Finally, we could attribute the Hazard and Nonintervention precisely to the Intangible Forms, but which, once defined, they can no longer be attributed to Hazard and Nonintervention, because they are defined as such, even though these are Intangible.

Even Intangibility is a definition, and to attribute the Hazard to the Intangibility is as if you claim that and this one is an effect of a cause of Hazard what implies Hazard Intervention, therefore the Intangible Forms are not subject to Nonintervention of Hazard, but to the Intervention of Hazard.

Thus, the Non-intervention of the Hazard belongs to a "something before" by the Intangible Forms, and that "before" can be taken as a Cause of the Intangible Forms, although even the term of Cause is as incorrect as the one of "before", because a cause involves an Event or a phenomenon, a thing or an Intervention of "something", whereas if when that Intervention does not exist, it means that it does not exist neither the Cause.

In my previous writings I attributed the Cause only to the developments determined by the Word - Matrix, of the Knowledge, because only there, can be the Primordial Event, but also the succession of events, that defines the Phenomenon as such.

Next we can assign the term of Cause by enlarging its competence and to any Intervention of any kind, even if the Event or the Phenomenon is missing.

In case the Event or the Phenomenon is missing, can we speak of a Cause in the true Meaning of the word?

Of course not, because any cause occurs due to an Event.

But, the Intervention is not an Event?

The Intervention becomes an Event that precedes an entire succession of events only within the Word -Matrix of Knowledge and nowhere else, thus, the Intervention that we know is not in the least, that one we use in the reporting to Non-Intervention, Asymptotism, Tangentiality, Hazard, Concrete and Nonconcrete.

The difference of this Intervention in relation to the Intervention within the Word -Matrix of Knowledge is precisely what I have previously said that is missing the Event which to determine her as such.

We people are accustomed due to our limited way of thinking to assign always to the Intervention, the status of Event, because through each Intervention in our mind we know that "something" happens and that is why we associate her with the Happening that comes to us as a disjunctive functionality upon the attributive functionality of the Word -Matrix of Knowledge.

This fact determines us to Understand that and the Happening of the Event is Unique if it defines a single Event.

This whole way of thinking reflects the artifices of the Illusion of Life, the artifices that have generated us and continue to generate a whole series of errors.

No, the Intervention is not an Event in itself, than in our minds, because to be an Event as I have written in other books of mine, it is necessary to be realized more things, namely, it must first of all to be determined as a Lack from a "something", and that Lack is the Lack which

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emerges once with its Event in the Semantic Mirror of the Infinite within the Word -Matrix of Knowledge.

This Lack has No way to overcome the Word -Matrix of Knowledge, because it would be in its turn in the Word -Matrix of the Creation, then, in the one of the Origin, in, Beginning and in End, having no way to transcend through the attributive functions within other Words -Matrices.

If this transcending were to be realized, thinking on the other side of the problem, then the Lack would no longer have any attribution than a possible disjunctivity based on Unicity and Happening, but to be Unique and Incidentally in relation to other and other Words -Matrices, with different functionalities, is, to attribute to the Lack other, and other definitions, and not, that one, of Event.

Assuming that we could assign and the definition of Event, the Lack would become an Event amorphous and Lacked, by its own Lack, precisely because the Lack as such is an area of the attribution of the other Words -Matrices from the Attributive group.

Therefore a Lack without its own content becomes a Lack of the Lack, so in no way can it be an Event, because if we called it as being an Event, this Event would be Lacked by its own Significance, so by the Event as such.

Thus, we cannot speak of the Event than within the Word -Matrix of Knowledge, like we can not speak of the Lack than within the Word -Matrix of Knowledge.

Even if by extrapolation we attribute the Lack to the other Words -Matrices within those with attributive functions, it would not be the Lack that we know, because such a Lack would be lacked by its own Knowledge, because it would no longer be defined as being a Lack from the Semantic Mirror of the Infinite, and not being a Lack from it, the Lack could no longer be defined as being a Lack that we Know.

Attributed to Creation, respectively to the Word - Matrix of Creation, we could define an Unknown Lack, but this Unknown Lack is transmitted to the Word -Matrix of Knowledge through the attribution of the Word -Matrix of Creation to Knowledge, which consists precisely in the Semantic, which in the Knowledge becomes the Semantic Mirror of the Infinite.

To attribute the Lack to the Origin is improper, because the Word-Matrix Origin by its Lack could be precisely the inverse of the Origin, but even so, a Lack can be defined as being the inverse of another Lack.

If it were the inverse of another Lack, it means that the Beginning would become precisely that Lack, whose inverse would be the Origin, if we know that the Group of the Words -Matrices with attributive functions is the End, the Beginning, the Origin, the Creation and the Knowledge.

If the true Lack would be that of the Beginning, and the Origin would be the inverse of the Lack of the Beginning it would mean that the Origin is and the Lack of the Lack of the Beginning, which would mean that and the Lack of the Beginning would have to be determined by another Lack, according to the functional attributive determinations of Words -Matrices, and this Lack would have been "generated" by the End as being again the inverse of the Lack of the Beginning whose inverse is the Origin, whose inverse is in Creation whose inverse is in Knowledge, which denotes that the Lack would begin once with the Word -Matrix, the End.

Lack is and a determinant of the attributive function, because the Lack is an attribute of Creation bestowed on Knowledge.

To claim the beginning of Lack once with the Word -Matrix the End is as if you claim that attribution does not stop here, but it occurs to infinity from infinity.

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Even if we were to accept and this position, what, could occur from the End, than a new Beginning?

That Beginning we have as an attribution of the End, precisely in the group of Words - Matrices with attributive functions.

If we define Lack as "coming" from outside the group of attributive, then we should define her as having another Beginning, and that Beginning will be the one which Begins with the End in the group of attributive.

Why begins the Beginning with the End in the group with attributive functionality I have written in other books of mine, but in short I will answer, precisely **because the End is eternal a new Beginning, and the Beginning is eternal a new End.**

In this case the End that would determine the Lack in which it would "begin" the Lack would actually be the result of another Beginning different from the Word -Matrix, Beginning.

According to Coaxiology, there can Not be two identical Words -Matrices within the Universal Pure Language, because they would be defined by the Unique Expression of Universal Pure Consciousness as being one and the same Word once with the reporting of these Words -Matrices to the Unique Expression of Universal Pure Consciousness.

However much we would like to prove that the number 2, or 7, or 125 are actually two or seven or one hundred and twenty-five numbers, they are and remain only one number, respectively 2, 7, and 125.

If we divide, multiply, subtract, or add, they will give other numbers, which none of these will no longer be able to be ever 2, 7, 125.

The same thing happens and within the Universal Pure Language where each Word -Matrix is defined precisely through its uniqueness by the Unique Expression of the Universal Pure Consciousness to which the Universal Pure Language is reported, thus defining the "Logical Continuum".

Therefore, there can Not be two or more Beginnings and neither two or more Ends, how there cannot be two or more Words -Matrix with name of Beginning, how there cannot be two or more Words -Matrix with name of End.

Thus, with the End, Lack can Not be defined as being a Lack from the End of another Beginning that would be located somewhere outside the Words -Matrices from the group of those with attributive functionality.

In this case the End is Unique and the Beginning of the Beginning at the same time, just like the Beginning is the End of the End, and both define each other through the Beginning and the End, defining the Origin, whose attribute consists in Creation where is perfected the Lack, that will be sent to Knowledge by Creation through its attributive that is the Semantic, which became in Knowledge, the Semantic Mirror of the Infinite of Knowledge, where it will spring in Its fullness, the Lack, which is the true Cause and the Primordial Event that will perfect the succession of events, and with it the Phenomenon.

Thus the "Infinite Continuum" defined by the Universal Pure Language, the Unique Expression of the Universal Pure Consciousness as well as the "Logical Continuum" are not based on succession of non-events, because each new Word -Matrix is Not and a new Event, because the Event is born only in the development of the Word -Matrix of Knowledge.

The Lack belongs as I have said only to the Word -Matrix of Knowledge, so the Intervention can Not under any form be a Lack of Non-Intervention, and the Non-Intervention to be a Lack of another Intervention, just like the Intervention cannot be a Beginning of the Lack, just like the Non-intervention an End of it.

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2.6.CHAPTER VI
THE DETERMINANTS AND BASIC INDETERMINANTS

At the base of the Everything until this moment I have established that is the Non-Intervention and the Hazard.

Is the Hazard itself a kind of Intervention but different from the Intervention that generates the Order and the Predictability?

We observe how we gradually return on some levels similar to the ones I was at the beginning of my philosophical creation, when I was writing "Coaxialism", respective, to Order and Disorder, with the difference that now Order and Disorder are no longer attributed only to the development of the Word-Matrix of the Knowledge, but appear to us in another form long "before" the determination of this Word-Matrix, I put in quotation marks "before", because it cannot be about such terms rather than to use them to facilitate our way of understanding.

Thus the Order can be attributed to Intervention and Predictability, and the Disorder can be attributed to Hazard and Non-Intervention.

It is wrong to claim that the Non-Intervention would be the one wich alongside the Hazard would define the Intangible Forms, because these Intangible Forms had to be determined by "something", so, and they are the result of a certain Intervention.

We cannot attribute the Hazard or Non-Intervention as being, the Origin of these Intangible Forms.

They are probably Intangibles, only to us, the people who, we cannot think of so as to determine them as such in their true Meaning.

Even the definition of Form implies the Word -Matrix, the Form, which is part of the Universal Pure Language.

Even when the Meaning and Symbol of these Intangible Forms are different from the Word-Matrix, the Form, as happens in the case of the Logic, where the Logical Function or the "Logical Continuum" is different from the Word -Matrix, Logic.

As I said even and in the case in which the Word -Matrix, Form, is different from the Form belonging to the Intangible Forms, these Forms have a Beginning of them, because they have been determined by our mind even by undefinition or indeterminacy, same a certain form of determination is called.

Any Form implies within it a system with a certain structurality.

Even if there are Forms that do not imply a certain system or a certain structurality, this means that, even in this case, precisely because they do not imply a certain system which to define a certain structurality are Forms which exist precisely through this special feature of theirs and in this case they are called, the same, Forms.

Admitting also the third possibility, in which to not imply no system and no structurality and, above all, to not imply, not at least, the Lack of any system or structurality, they would be, the same, Forms, because any Non-Involvement consists in another Involvement, just as any Involvement consists in another Non-Involvement.

Does this aspect define the Intangible Forms as belonging to a Lack?

No, this can not be known, I have determined why.

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But if we admit this, absurdly, it still cannot be possible, because the term of Form that I have assigned by putting all three possibilities of undefinition- definition of its, falls under the incidence of the fact that the Lack must be Created, and the Creation belongs to the group of Words -Matrices with Attributive Functionalities which is not the problem in our case, once we have assigned these Intangible Forms as being "located" outside the Universal Pure Language, localization that can not have no tangency with the Words -Matrices of the group of the five with attributive functions.

What exactly, are these Forms?

Do they belong in a way, to a certain Intervention?

And the Intervention is, the same, as the Logic, respectively the Logical Function, which differs as and the Word -Matrix in relation to what the Logic means, in the quality of Logical Function, fact which occurs and on the Intervention.

Can Intervention be defined through Chaos, Hazard or, precisely by Non-intervention?

Intangible Forms are defined, therefore, they can not be a Non-Intervention than to the extent that this Non-Intervention is the resultant of an Intervention that defines it as such.

The Hazard compared to Predictability defines an Impossible Predictability, so "something" that appears without we "knowing" that will appear.

Predictability is defined as and the Hazard as being two possibilities by which it can intervene, so they can be determined and as a result can be the resultant of Intervention, as can be the resultant of Non-intervention, because both Hazard and Predictability can also be in the position of to appear precisely due to a Non-Intervention that has thus caused an Intervention.

The Hazard and Non-Intervention actually define a Non-Intervention which stands next to a possible Intervention through Hazard?

The answer is affirmative, according to the example above, which means that if we go back to the Hazard and the Non-Intervention about which we discussed in the pages above, we get to define them as a Non-Intervention of another Intervention that becomes an Intervention, and the Hazard determined precisely by the Non-Intervention of another Intervention is and him in its turn an Intervention.

However, the Hazard is not Chaos, because it can be a perfectly Predictable Hazard reported to another Landmark, just as Predictability can be perfectly Unpredictable, so subject to Hazard, reported to another reference system.

Moreover, Intervention can be defined both through Hazard or Predictability, just as the Non-Intervention, by the same Hazard or Predictability.

This sends us to the Chaos.

Is the Chaos the resultant of an Intervention or the resultant of a Non-Intervention?

Both the Chaos and Order can be the resultant of an Intervention, like they can be and the resultant of a Non-Intervention.

Therefore what was at the "origin" of the first determined and which was the determinant, the Intervention or the Non-Intervention?

If we claim that the Intervention, this means that this Intervention was determined by "something" which automatically implies a determinant and thus, and that determinant would have another determinant in its turn and the chain of the Intervention in quality of determinant could continue at Endless, like the Non-Intervention if it has a determinant, it means that and that one has in its turn another determinant and thus, the series of the

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determinants of the Non-Intervention could continue and these, like the one of the Intervention, at Endless.

Finally, we come to the Determinants of Intervention and Non-Intervention.

How, exactly can these Determinants be?

If they are Determinants it means that their "origin" is endless, so the Intervention is Endless and, therefore, any Intervention can Not be Unique.

Here, again, they hit each other, because the Endlessness consists in Uniqueness and therefore the Endless Intervention should be Unique, because if it were not Unique, it should be, Ended, and therefore to be only in this case determined by "something".

This Intervention that appears to us as being a succession based on determinants is endless through the successive way by which it unfolds to us, and by no means by her self where each Intervention is defined to us as being Finite.

Again, things deny each other, because we can not speak of succession than within the succession of events developed by the Word -Matrix of Knowledge, fact exemplified by me in the pages above.

This fact complicates things even more, since it is not a succession, we cannot speak of determinants which follow one another from the point of view of events through the Intervention, so that the Intervention to become an Event and by successions the respective event to receive the title of Phenomenon, which includes a succession of Events within it.

Not being able to speak about a determinant in the case of the Intervention which to be and Phenomenon it means that the Intervention can Not be defined as being based on another Intervention than to the extent that this one is an Non-Intervention, and the Non-Intervention cannot be defined as being based on another Non-Intervention unless this is an Intervention, and so we return from where we left, namely to Determinants.

By the example above with the Event and the respective Phenomenon with the succession, it means that the Intervention as well as the Non-Intervention even though they are Endless, can be defined as being sequential only due to the fact that any Intervention is based on Non-Intervention, just as any Non-Intervention is based on Intervention.

Thus no Intervention can not be an Event through the Non-Intervention that determines it, just as any Non-Intervention cannot be an Event precisely through the Intervention that determines it, thus they becoming sequential but not successive, because successional implies events and can only be performed within the Word -Matrix of Knowledge.

The Intervention - Non-Intervention, and Non-Intervention - Intervention report, highlights the fact that each Intervention involves Non-Intervention, as well as each Non-Intervention involves Intervention, as well as each Chaos may thus involve the Order and each Order may involve Chaos.

The determinant of Intervention will be eternal the Non-intervention, as well as the determinant of Non-intervention will be eternal the Intervention.

To say that "before" was the Intervention is just as false with saying that it was, the Non-Intervention.

However, and one but and the other, are two determinants?

As hard as it begins, to we go on with the deductions, these are two determinants, because they are eternally determined on each other, and each such determinant consists precisely in its inverse, therefore in its indeterminacy, so we can deduce that, the Basic

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Determinants, as I call them in this moment are determinants that consist in their own Indeterminants.

Thus the Basic Determinants can be classified by their name, respectively: Basic Determinants of Intervention and Basic Determinants of Non-Intervention, of the Previous Indeterminant, according to their mode, respectively Basic Determinants Differentials, Sequential Basic Determinants (the source of the "Logical Continuum"), as well as the Basic Determinants of Report.

All of these Basic Determinants have correspondences in, the Causal Basic Indeterminants, of Connecting and the Causal Basic Indeterminants of Interdetermination.

The Basic Determinants of Intervention and the Basic Determinants of Non-Intervention, of the Previous Indeterminant

Intervention in quality of Basic Determinant defines the Non-intervention.

As both are determinants and they can be the predecessors of the Intangible Forms, and these Forms in turn are the predecessors of the "Logical Continuum" it means that these Basic Determinants are dual, because they are mutually determined by each other.

This duality determines the sequentiality, so, the plurality of the Intangible Forms.

Any Intervention consists of Non-Intervention as well as any Non-Intervention consists of Intervention.

It is precisely this interrelation that determines the sequentiality which is not the "Continuum", but will define him in turn because any sequentiality denotes plurality, and any plurality within the Intangible Forms defines the "Logical Continuum", because the plurality of the Intangible Forms is alternated with the Tangentiability of the Logical Function that defines this "Logical Continuum".

That is why one can speak of both the Logical Function and the "Logical Continuum", because even though they are identical from the point of view of the "Logical Continuum", they are not and from the point of view of the Logical Function, because the Logical Function precedes both the "Logical Continuum" as well as the Coaxiological Truth, even though these in turn are defined through the Logical Function.

However, the question arises, what preceded the Intervention, but the Non-Intervention, and how were they determined, because any Intervention must be determined in turn by "something", as well as any Non-Intervention must also to be determined by "something", because there would be no Intervention without another precedent, just as there would be no Non-Intervention.

It can be said that Non-Intervention is just a simple state and that once it is Non-Intervention, it is possible that this one to not be determined in its turn by absolutely nothing.

My answer is categorical: **NO!**

Any Non-Intervention is not for nothing a Non-Intervention, as any Nothing is not for nothing, Nothing, both must relate to "something", so that the Non-Intervention, to be Non-Intervention, as the Nothing, to be Nothing.

In this case we can imagine a Determinant that has a precedent in an Indeterminant.

Can we admit that that Indeterminant is not determined in its turn?

Not! We cannot admit this, because any Indeterminant must in turn relate to "something" compared to which it is Indeterminant.

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All we can admit is to refer ourselves to a *Previous Indeterminant* which to be not determined by absolutely no other determinant and nor to be not reported to this other determinant.

This aspect demonstrates us, that not even, that *Previous Indeterminant* does **NOT** "exist" as such, once it is **NOT** reported.

However, at this level Existence does not "exist", as well as no other opposites of it.

However, let us admit the Previous Indeterminant as being the Absolute of Everything and All only that here it is no longer possible to talk about Everything from the Back of Everything, because neither Everything is not reported to this Previous Indeterminant, only that through, the desire for comparison and blind reporting we can actually use this non-existent Everything.

Everything exists as I said only when it is reported to "something" compared to which this is Everything, not to mention the Everything from the Back of the Everything, where intervenes as rapporteur the Everything, respectively the "Infinite Continuum" in relation to his Back, defined by the Unique Expression of the Universal Pure Consciousness which in their turn define the "Logical Continuum" defined and this one in turn by the Logical Function, which is defined by correlating Asymptotism with Tangentiability, Asymptotism defined by Intangible Forms, which have a precedent in Intervention and Non-Intervention, in Chaos and Disorder, in Hazard and Predictability.

Thus the Previous Indeterminant is a, non-reporting, but which in turn determines the Differentiability, which is a reporting to itself, through itself and for itself.

At the level of the Differentiability of the Previous Indeterminant we cannot speak of Thinking nor of Logic in any form, because any logical process begins by reporting Asymptotism to Tangentiability, what in this case the problem does not pose.

However, as I said before, those who think about such issues are us.

We people can report these things only through Asymptotism and Tangentiability, because we judge on the basis of Logical Coefficient 2.

If we were to judge on the basis of the Logical Coefficient one billion, next to Asymptotism and Tangentiability would be a billion minus two opposites of Asymptotism and Tangentiability, which means that the Logical Function has a much more complex root compared to what we can know, only that it becomes a strain, only when Tangentiability appears, and this one appears completely within Logical Coefficient 2 as being the true known compared to the unknown of Asymptotism that defines Infinity, namely the Infinite Logical Coefficient by which we humans cannot judge.

At the level, of, Previous Indeterminant, the same thing happens, namely the fact that we, humans, can determine it only through reporting to "something", and that "something" will always be an opposite of the Previous Indeterminant, opposite, rapporteur compared to this one.

If we were thinking based on the Infinite Logical Coefficient, the Previous Indeterminant would have an infinity of opposites, therefore, of rapporteurs towards it, thus determining it, to possess the same infinity of rapporteurs of the rapporteurs to which it was reported, or compared to which the reporting is carried out.

This means that by means of the Logical Function, the Previous Indeterminant is defined as being Differential.

Through Differentiability is understood the infinity of rapporteurs compared to which the Previous Indeterminant it can report on itself.

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Thus Differentiability is defined to us as being a distant root of the Logical Function before the Intangible Forms, fact which denotes that Differentiability is the mother of the Logical Function, and through this one occurs within the Logical Coefficient 2, Tangentiability, or other "Truths", such as, Tangentiability within other Logical Coefficients, but where the number of these "Truths" is according to the number of the Logical Coefficient minus ONE, which is always the part of the Infinite Logical Coefficient to which is reported.

I used "Truths" in quotation marks because these are the basis of Truths in each Logical Coefficient, because Coaxiological Truth based on Logical Coefficient 2 is defined, as having the root, in reporting Asymptotism to Tangentiability once with the parallelism of Logical Function, and of course, of the Tangentiability.

The root of Coaxiological Truth is Tangentiability.

All the Truths of the other Logical Coefficients will be defined, having their roots in the number of the Logical Coefficient minus One, which is the number of the Infinite, as is the Asymptotism in this case.

For an example within the Logical Coefficient 7, will be subtracted ONE, the number of a possible Asymptotism, and this will report itself to six opposites, among which one of these might be Tangentiability.

Thus the Previous Indeterminant is Differential by reporting to the Logical Function.

This fact determines its Sequential quality, which is the root of the "Continuum".

On the other hand we could think and vice versa that is, only we people thus see the Previous Indeterminant as being Differential and Sequential because it is seen by us by means of a reporting through us.

If the reporting through us were not defined, by us, then the Previous Indeterminant would no longer be a Differential and Sequential Indeterminant due to the differentiation, but would become an Indeterminate depending on the one making the reporting to it.

Considering such an assumption true, even by the fact that there can be more rapporteurs compared to the Previous Indeterminant, it means that each one will give him another characteristic and implicitly another appearance, which results in the same thing, only viewed from a different angle, namely: Differentiability.

Another possibility would be to admit that the Previous Indeterminant would not have rapporteurs as, in reality, it is probably happening, because it is the Precedent more than of the Everything and All together.

In this case, the quality of Differentiability denoting the Sequentiality is not lost, on the basis of which we can admit, that the "Logical Continuum" is developed finally, and through Differentiability: the Logic?

Differentiability is the root of the Logic, and Sequentiality the root of the "Continuum", but until we get to define in more detail how they report to define the Logic and "Continuum", to we answer the last question, namely, without any reporting can we still talk about Differentiability and Sequentiality?

Apparently NO!

We cannot talk about Differentiability and Sequentiality without rapporteurs and of course the reportings of these rapporteurs.

In this case, what I say here becomes only half valid?

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The answer is NO!

NO, it is only half valid, because the Previous Indeterminant even when NOT defined as such through reporting or through other known or unknown possibilities to human judgment, we resort to the following suggestions that we can take as subterfuges: "We are here", so we are reportable to the Previous Indeterminant and once we know we are and this is, going along the path of structuralist reportings until we reach its level.

Thus the Previous Indeterminant does NOT exist only if we do NOT exist!

A second subterfuge would be that whatever is Indeterminant can be defined by determination or NOT!

Even when defined through Indeterminacy, Determination springs from it, and therefore defines: Differentiability.

The last subterfuge is: No opposite could not exist if it were not the Differential Previous Indeterminant, because in the Lack of Differentiability the opposites would lose its significance.

All these can help us in this demonstration, but they are not the demonstration we expect, because they are just simple subterfuges as I said before, because in this equation we have to do abstraction completely by ourselves.

Any opposite, our life, absolutely Everything is based on Differentiability.

What exactly determined this Differentiability in case there is no reporting towards it, but reporting that actually consists precisely in this Differentiability, in fact what exactly ignited the "first spark" of the first reporting?

The answer consists precisely in Non-Reporting, but and the Non-Reporting is as such, due, also, to another Reporting? Yes! Then?

We cannot use neither the Logical Coefficients nor the Infinite Logical Coefficient because it is not about any Logic at this level, then what is it?

If it were a Will, this would have to be subjected to a Logical structuralization, which is not the case.

If it was a Miracle, this would have a cause that would lie in a determinant, what is not the case again.

If it were a Collapse of the Previous Indeterminant in he himself, it should again be determined by "something", what again is not the case.

If there is nothing, then it means that it is NOT, neither the Previous Indeterminant, and if it is not the Precedent it means that it is NOT, neither the ante-precedent and nor the continuation, and precisely the fact that these are not, it means again that they are and thus we're going in a vicious circle.

How can we get out of here?

Many will try to find all kinds of fanciful solutions, but all are merely reportings to this vicious circle, and by no means non-reportings in self, which could no longer consist in any reporting.

And yet, was the human mind made so that it could not come out of this impasse in any form?

Many are invoking God at this time, and with this, they have solved everything because their own inability to reason and judge in more detail intervenes.

Many times I would like to give them justice because this is how I get rid of this tormenting and disturbing demonstration for which many philosophers, like myself, did not sleep many nights.

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And yet, I do not want to escape easily, by giving all the hardship to the God who solves them all.

We humans need a coherent Logic and not one that is always solved by our powerlessness, where a supernatural character intervenes who makes them and knows them all, but it tells us nothing, than, what we know and knew for a long time.

God exists only in his capacity as a Creator Factor and Unique Incidentally, which is formed much more "later" on another level much different from the level we are now.

Returning to the tormenting question of the Previous Indeterminant and to the fact, how this one may be in the case of Non-Reporting, I return to its own definition, namely, of Previous Indeterminant.

To be Indeterminant does not mean that it is not Determined by "something" but to be Previous means the fact that it precedes "something", and by this precedence it reports to that "something".

To remove, the term Previous from the definition, remaining only the term Indeterminant is equivalent to not recognizing to him the merit of being where other Indeterminants or determinants are not.

Thus by the notion itself of Indeterminant, we do not define nor can we define a total Indeterminant, because then this one would no longer be Indeterminant, not having to what, to report itself.

This fact means that both the Determinant and the Indeterminant are two opposites. Being two opposites, are a reporting.

To speak of Indeterminant or Determinant as not being, opposed, is as if the Determinant is Indeterminant, and the Indeterminant, Determinant.

This implies that the Previous Indeterminant should be defined above all: the Indeterminant -Determinant Precedent, where the Precedent from terminology to be put only in the figurative mode and not in the proper way, because any term of precedent is a reporting.

Thus the Indeterminant -Determinant Previous, would be an Absolute Non-Reporting.

Absolute Non-reporting, totally excludes any notion of Indeterminant or Determinant, because each one cancels reciprocally the other one.

Thus, the name of the Indeterminant-Determinant would be a purely figurative one, so I propose to let the first which seems at least more suggestive, but also easier to remember, namely the Previous Indeterminant.

I repeat it is a totally figurative name, because at this level we cannot speak under any form of Indeterminants or Determinants, because each one should to be reported to "something".

Even when I tried to "match" the Indeterminant with the Determinant, the two, even if they would cancel, are the opposite, and, so, reporting.

In order to solve the problem we will have to completely make abstraction of opposites, but also of anything that might mean a certain reporting and thus, look at absolutely everything with exigency.

What can this Previous Indeterminant be?

First of all, can it be Misunderstood?

Not! Because if it were Misunderstood, it would report to its opposite.

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Can it be a Symbol, Understood, or anything else that could define a Word, but which, to be defined differently than all the Words -Matrices of Universal Pure Language? NOT! Because then it would be reporting.

Can it be an Expression?

Not, because it should, to report itself.

Then what is the Previous Indeterminant?

THE NON-REPORTING OF THE REPORTING AND THE REPORTING OF THE NON-REPORTING, ALSO, THE INFINITY OF OPPOSITES OF THESE REPORTINGS AND NON-REPORTINGS WHICH REDUCE TO THE ABSOLUTE - ABSURD!

THE PREVIOUS INDETERMINANT IS THE SELF OF THE ABSOLUTE - ABSURD.

Basic Determinants Differentials and Sequential Basic Determinants

It is observed how the Self of the Absolute -Absurd is the one who through the Logical Coefficient 2, so in our view, it is responsible for Differentiability by means of the Precedent Indeterminant which defines the Absolute -Absurd, but in the equation with the reporting, this becomes as functional definition of his, the Previous Indeterminant, reported to the Determinations but also to the "subsequent" Indeterminations that take place.

The reporting of the Precedent Indeterminant to any other reporting, determines the Differentiability which, although it is part of the Self of this Precedent Indeterminant, becomes an independent Determinant in relation to all other reportings.

Differentiability has its root in the Self of the Absolute -Absurd where it receives the Differential quality precisely through the eternal reduction of the Absolute to the Absurd and the Absurd to the Absolute!

This reduction is defined through Differentiability but also through the Self-state which is a Fulfilled state in Itself, which denotes a Differentiation towards the Self, through Self and for Self.

This Differentiation defines in turn the Sequentiality which is another Basic Determinant, which lies at the basis of the "Continuum" in the reportings identified by the infinity of Logical Coefficients of Knowledge.

It is worth noting that, no Logical Coefficient can not be found outside the Word -Matrix of Knowledge except strictly in the developments made by this Word - Matrix.

The Logical Coefficients are totally different from the Word - Matrix, the Logic, compared to the Logical Function or the "Logical Continuum", therefore the respective remark must be made.

In conclusion, the Differential Basal Determinant is the root of what will be defined as the Logical Function, because it is also the root of the Reporting which becomes implicitly and the root of the Logical Function, and the Sequential Basal Determinant becomes the root of the "Continuum", regardless, that it is about the "Infinite Continuum" or "the Logical Continuum".

The Basic Determinants of Report

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They are defined by the Differential Basic Determinants, but also by the Sequential Basic Determinants together, thus having a dual, differential-sequential quality, which makes them to define the characteristics within the development of certain reportings.

Through the differential part, the reporting is defined compared to another reporting, and the type of definitions can be infinite, and through the sequential part, the reporting is defined only from a strictly sequential point of view, without being able to be an infinity of other reportings.

For example, one is a reporting through which is differentiated the rapporteur compared to other rapporteur by an infinite number of possibilities, and the other is a reporting through which the rapporteur is reported only through certain sequential reportings, which are not in their entirety, but only in their partiality.

This is also the difference between Differential and Sequential.

An intervention of the Basic Determinants of Report is and by means of the Intangible Forms upon the Logical Function, defining her as such through the Differential quality of the Asymptotism reported to the Sequential quality of the Tangentiability.

The Causal Basic Indeterminants, of Connecting, and the Causal Basic Indeterminants of Interdetermination

This category of Indeterminants is defined as a response to the Basic Determinants, by which they are defined and identified at the same time, establishing causal relations of Interdetermination between the Basic Determinants.

These relationships are the basis of what the connecting between the "Logical Continuum", the Unique Expression of Universal Pure Consciousness and the "Infinite Continuum" can mean, within the framework determined by the Coaxiological Logic.

Without Connecting or Interdetermination the entire Logic would lose its backbone which, at least from the point of view of Logical Coefficient 2, is based on these two auspices.

Any reporting is done through a Relationing or Interdetermination, because any Determination has in its self a root that defines a true string of other Determinations, which leads that at each reporting between two or more Determinations with Indeterminations, Indeterminations with Indeterminations, Determinations with Determinations to be made and an Interdetermination as a result of these relationings, due to the Determinations or Indeterminations that are in the roots of the respective Determination or Indetermination which implicitly leads to an Interdetermination between several Determinations or other Indeterminations "hidden" in, the root of the respective Determination or Indetermination.

In conclusion, the Relationing takes place only between Determinations or Indeterminations directly and not between their roots.

The reporting between *the roots* of these Determinations, or Indeterminations which, in their turn, are a series of Determinations or Indeterminations, in their turn, is called Interdetermination.

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In conclusion, one of the most important characteristics underlying the Logical Function and respectively the "Logical Continuum that defines it is parallelism.

It is also the basis of the Determinants and Indeterminants.

By parallelism I do not necessarily mean inversion or change of meaning of an element that is parallel compared to another element.

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Concerning parallelism, I have also written that it becomes one of the main characteristics of Coaxiological Logic, respectively of Logical Function, which defines Coaxiological Truth as being a Truth as a resultant of the parallelism between Asymptotism and Tangentiability.

This aspect cannot include parallelism as an inversion of the two basic characteristics that are inverse by their functional nature and not by the parallelism which is defined more as a "coexistence" or as being two elements included in a certain system and by no means as a parallelism that gives them the functionality as such to both Asymptotism and Tangentiability.

The parallelism between two elements does not mean the fact that this one gives them the inversion of one compared to another.

Can be parallel and two elements which are not inverse, one, compared to another, as is the case with Asymptotism and Tangentiability.

This aspect nominates the fact that it is not the parallelism that gives the functionality of a certain element.

By functionality is understood the Logical origin aspect of a Function, respectively the aspect of the Logical Function which interferes with all other aspects of other functions becoming their essence through the characteristic of essentialization of the Logical Function, a characteristic that defines thus the functionality as being an interference of the Logical Function within other functional systems.

Thus the other functional systems to which the "Logical Function" is applied form the domain of the arguments of the function, and the multitude of values of the function is the domain of its values.

The fact that Coaxiological Truth is a Relative Truth is due to Reporting, first and foremost as I have written in other works of mine, which is that one which defines the eternal Relativity of the Coaxiological Truth, a Relativity defined by the eternal Everything, that will be in the Back of the Everything, defined as being the Unique Expression of Universal Pure Consciousness, which is always in the Back of Universal Pure Language defined by Everything, and which due to this, it will eternally determine a new and new Word -Matrix within this Universal Pure Language.

This Word -Matrix that could not have been determined at all if it were not the Unique Expression of the Universal Pure Consciousness which to be defined as an Everything from the Back of Everything, in which Everything is reported, and thus, this reporting to have as a result a new and new Word -Matrix, determining the "Infinite Continuum" of the Universal Pure Language and implicitly once with it and the "Logical Continuum", because, the Unique Expression of the Universal Pure Consciousness, in its capacity as the Back of Everything is defined by its reporting on Everything.

Everything is defined by its reporting on the Unique Expression of Universal Pure Consciousness.

Once Everything is an "Infinite Continuum", and the Unique Expression of Universal Pure Consciousness will receive this desideratum of continuity from the continuity of Universal Pure Language, which is Everything, and this desideratum of continuity of the Unique Expression of Universal Pure Consciousness will be defined as being a continuity belonging to the Logical Function, because the Unique Expression of the Universal Pure Consciousness is defined as being an appanage of the Logical Function that occurred with the Asymptotism and Tangentiability, generating the first parallelism, and once with this the Coaxiological Truth.

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This parallelism has been emphasized on what defines both the Unique Expression of the Universal Pure Consciousness through its Asymptotism and the Universal Pure Language through its Tangentiability.

The Asymptotism, defines the Unique Expression of Universal Pure Consciousness, because it eternally "surrounds" Everything, defining itself as being the Everything, from the Back of Everything, or, the Back of Everything, precisely due to its Asymptotism, being determined by the symbolic tendency in this example of my, of the two lines, one to the other, which never unite, leaving this desideratum to Universal Pure Language, where each such Word-Matrix is defined by Tangentiability, the inverse of Asymptotism.

Thus the Unique Expression of the Universal Pure Consciousness will eternally incorporate the Asymptotism, highlighted by the human mind as being the Infinite, which will eternally encompass the Finite highlighted by the same slave human mind of the Logical Coefficient 2, because if they reasoned on the basis of another Logical Coefficient, together with the Infinite and Finite, would be and other opposite terms of theirs, equivalent in number, to the number of the Logical Coefficient on the basis of which, they will be able to judge and reason finally.

Even if we attribute, the Asymptotism to the Unique Expression of the Universal Pure Consciousness, it can be defined as anything other than Asymptotism, being also, according to the Logical Coefficient on the basis of which it is reasoned.

The Asymptotism is seen as such (Asymptotism) only within the worlds where it is thought based on Logical Coefficient 2, as is and our world, with good and evil, beautiful and ugly, etc.

In case that, it will reason with another Logical Coefficient, Asymptotism can be seen as being anything else, than the Asymptotism, being altogether different highlighted, than it is emphasized to us in quality of human beings.

What we reason as being Asymptotism, the same is true for Tangentiability, being as significant as possible, the appanage of the Unique Expression of Universal Pure Consciousness, and, the Tangentiability, the appanage of the Universal Pure Language.

In this case, does it mean that there is a connection between the Unique Expression of the Universal Pure Consciousness and the asymptotism from the base of the Logical Function, so that, that Asymptotism to be defined by another Unique Expression of any other Universal Pure Consciousness or the same by this?

In this case, would it mean that the Intangible Forms were not the basis of Asymptotism, but precisely the Unique Expression of the Universal Pure Consciousness?

NOT! No way!

The Unique Expression of the Universal Pure Consciousness is found as a determinate of the Logical Function and not vice versa, ie the Logical Function to be the determinate of this Unique Expression of the Universal Pure Consciousness, and the respective Expression to be the determinant of the Logical Function.

This is not possible and I completely oppose such a model on the grounds that any Expression of Universal Pure Consciousness must first of all meet a certain Logic based on a certain Truth, in our case being the Coaxiological Truth.

How could we define an Expression without Truth or without any grain of Logic?

Logic without Truth cannot be, because it has no relevance.

When Asymptotism through its parallelism defined alongside Tangentiability determines the defining of the Coaxiological Truth, defines once with it and the Logical Function, and the

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Unique Expression of some Universal Pure Consciousness coming from elsewhere does NOT define the Logical Function.

As I said before, the Unique Expression of a Consciousness cannot be without a certain Logical highlighting of that Expression, the Logic by which this Expression is defined.

However, in my works I have frequently written that this Logical Function can Not be defined as the Logic of Knowledge that we, humans know as being Logic and to which we report.

Once it is a completely different Logic based on other principles, could this Logical Function not be at all without the Coaxiological Truth?

I have also written about the fact that the Logical Function determines the Coaxiological Truth and once with this it distinguishes on itself as being true.

The Coaxiological Truth is defined through the Logical Function, but the Logical Function cannot be fully defined with the Coaxiological Truth, because she is the one that determines the Coaxiological Truth, identifying itself from that moment, which probably coincides with the Tangentiability, with this Coaxiological Truth defined precisely by the parallelism through which the Logical Function is defined as such, only that that parallelism arises only after the Logical Function has determined him, determining itself through him on self, so that the parallelism will determine **through** the Logical Function the Coaxiological Truth and **not** the Coaxiological Truth will determine through parallelism the Logical Function.

However, why we could not attribute to a Unique Expression of the Universal Pure Consciousness the primacy alongside the Logical Function which to outrun the Coaxiological Truth and why not the Logical Function, because even so I have previously stated that the Logic of the Logical Function is a totally different Logic from what we people know about Logic, a Logic that is no longer attributed to Knowledge, defined through Knowledge, so as a part of the Gnoseological, but a totally different Logic, which outruns even the Coaxiological Truth.

Why, it would not have the Unique Expression of Universal Pure Consciousness, such a Logic, and why it could not outrun even and the Logical Function, so the Expression to be not only "before" the Coaxiological Truth but also by the Logical Function, if it still does not we are talking about that Logic to which we, the human beings the adepts and slaves of Logical Coefficient 2, refer, through which any Expression must focus on a certain Logic, and this Logic must be focused on a certain Truth.

Indeed, if a Logic is not based on a certain Truth it cannot be defined as a Logic reported to an Illogical, for example.

How do we know that when the Logical Function was determined through the Asymptotic-Tangential parallelism, it was a Logical Function if it will have to define the Coaxiological Truth and not vice versa, namely the Coaxiological Truth to define this Logical Function?

My answer is that through that parallelism, the Logic of the Logical Function was determined by the Reporting of Asymptotism to Tangentiability, defined as its inverse.

This reporting defined a Logic through a certain **Order** defined by this reporting that had a basis in the Intangible Forms.

This **Order** was in fact the essence of the Logical Function, which in turn defined the Coaxiological Truth.

The order being nothing but parallelism defined as such by reporting the Asymptotism to Tangentiability.

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However, for us, as humans, is highlighted us as Order, but if we were to reason on the basis of another Logical Coefficient, the respective Order could be completely something else.

The Order defines through itself the Logical Function, as being a Logic in itself.

Any Order is a Logic, just as any Disorder is a Logic to the Order.

Thus both Order and Disorder are Logics which report to each other, just like the Asymptotism, to Tangentiability.

Any Order can be Disorder compared to the Order of Disorder and vice versa, any Disorder can be Order, compared to the Disorder of Order.

The Coaxiological Truth is defined both in relation to the Order of the Logical Function and to the Disorder to which it relates, respectively at the Illogical.

Where, it is the Logic, it will always be and the Illogical, because otherwise Logic would have no relevance.

The Coaxiological Truth does nothing else but to complete through himself the Logical Function, namely through the fact that once defined by the Logical Function, this **recognizes through the Coaxiological Truth** the multitude of its meanings, and once with these meanings, its reporting to other and other determinations or indeterminacies to which it participates not only as a Logical Function defined by the Asymptotic-Tangential Parallelism, but also by its Logical implication of to define meanings that cannot be defined unless these are reported to its own Truth of the Logical Function which is the Coaxiological Truth.

These meanings are not only defined by the Logic and Illogical determined by us also due to the Logical Coefficient 2, but especially by other and other such meanings determined and by other Logical Coefficients that are much superior than those of the human being.

Thus the Logical Function becomes true by its reporting to itself and by no means by its determination by a certain Unique Expression coming and determined by the Intangible Forms, for example.

This plurality of meanings is not one of Semantic or Neosemantic typology, etc; although in this fact it consists the essence of the meanings, respectively, of the Neosemantic and Semantic, which thus develops through the Word -Matrix of Knowledge.

Admitting, to absurd, that there would exist such a Unique Expression that would determine both Asymptotism and Tangentiability.

This would mean that there should be and another Truth before the Coaxiological Truth, because we cannot speak of a Unique Expression of the Universal Pure Consciousness if it is Not focused on a certain Truth of it and through which the respective Unique Expression must be reported, so that it is defined.

If this Truth existed before the Coaxiological Truth then, and, the Logical Function would be finalized by another Truth, and therefore would be a resultant of that Truth.

In this case we could not define Asymptotism as such, because Asymptotism would be True only according to its Truth and not of the one of Logical Function.

Assuming that and this would be possible, the question that arises is whether Truth can define the Logic in the absence of Knowledge?

*If the Truth can define a Logic as the appanage of a gnoseology as we understand it, but totally, **in the absence** of the respective gnoseology? Why do I say this?*

Because only in Knowledge, can the Truth define a certain structuralization or reporting based on Logic.

In the absence of Knowledge, the Logical Function is the one that defines and determines the Truth through the things stated by me above.

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Assuming, at, absurd, that and thus could be defined all these, and that the Logical Function would be determined by a certain external Truth as a fact of a certain Intervention of the Intangible Forms for example.

The question that arises is whether that Intervention is True, it must define itself to its own Non-Truth.

And we return again as and in the Coaxiological Logic, to the duplex due to the Logical Coefficient 2 of Intervention -Nonintervention and Order-Chaos.

If the Intervention is a Truth then he consists of the Non-Intervention because he has to report himself to the inverse of what the Intervention is, for it to be True.

If the Truth of the Intervention consists of the Non-Intervention, you can judge and alone, why we cannot define a Truth previous or exterior to the Logical Function, than a Coaxiological Truth determined by the Logical Function.

Judging at absurd that the Truth of the Intervention would consist of the Non-Intervention, because, only at this the Intervention can be reported, for to be True.

Wouldn't the Non-Intervention have the Truth precisely in the Intervention?

Of course, YES!

Once the Truth of the Intervention consists in the Non-Intervention and the one of the Non-Intervention consists in the Intervention, it means that neither of the two, IS NOT TRUE!

Therefore Truth cannot be defined as a determinant of the Logical Function but only as a determinate of this function.

Each Truth is Relative by its reporting to other Truths and Absolute by its reporting to the plurality of its determinants, compared to which the respective Truth is Unique.

This case was explained by me in the "Coaxiological Logic" through the Unique Intervention of the Creator Factor and Unique Incidentally , Intervention which by its Unicity also represents the Absolute Truth of our world.

Of course, this was just an example from the infinity of other possible examples, because absolutely anything determines and is determined, in order to become, in turn, a determinant, it possesses both an Absolute Truth of its own, through which the respective determinant is Unique compared to the plurality of determinants which it determines them, as well as a Relative Truth of its own, being and him in turn a determinant from another plurality of determinants for which another determinant is Absolute Truth in its turn, so a unique determinant for the plurality of determinants from which and this determinant is part, for to be Unique in turn compared to its plurality of determinants which it will determine.

Thus, each determinant is Unique in relation to the plurality of determinants which it determines, but at the same time and he is part of another plurality of other determinants which, and they, in their turn, have been determined by an Unique determinant.

This process demonstrates us that each Truth is both Relative Truth and Absolute Truth, depending on the landmark to which it is reported.

This justifies us to affirm that every Truth which is Absolute is also Relative in its turn, what Relativizes and the Absolute part of that Truth, because it is Absolute, only, reported to a certain Landmark and not to another, and when it becomes reported and to other Landmarks, becomes Relative.

If we introduce Everything in the equation, in which it is included both the Landmark compared to which the Truth becomes Absolute, and the Landmarks compared to which the Truth is no longer Absolute, we come to realize that, in fact it does NOT exist the Absolute Truth

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in no form, than only at the level of reporting of its, and then to an infinity of reportings, only one of these can be considered as being an absolute reporting of that Truth. Why?

This is explained by the fact that if we thought through a Logical Coefficient one billion and one, and not 2, as is in the case of the human being, we would have a billion relative reportings upon other landmarks and only an absolute reporting, and, if we have thinking at the level of the Infinite Logical Coefficient, then we would have an infinity of relative reportings (Relative Truths) and only an absolute reporting (Absolute Truth).

This fact demonstrates us how insignificant is "percentage" of absolute of a Truth, compared to its percentage of Relativity.

More than that, even that percentage of absolute of the respective Truth is Relative depending on other Landmarks.

Thus, the Absolute Truth is and he, a Relative Truth, even though we call it as being Absolute to other landmarks, becoming the Absolute Truth, only and only for one Landmark compared to which it differentiates as being Unique.

This fact is the one that underlies the differentiation between the Finite and the Infinite, between the simple and the complex, between the opposites, but also the one that is the basis of the Reportings what will precede the Determinants and Indeterminants of the Coaxiological Logic.

Why are such large differences between the "Infinite Continuum" represented through *combinative forms*, of the Everything, of the Universal Pure Language, and, the Unique Expression of the Pure Universal Consciousness, represented through *suggestive forms*?

Why, through suggestivity?

Does the Suggestiveness in itself have anything to do with the Unique Expression of Universal Pure Consciousness?

About *the suggestion* we find in most dictionaries that it is a process of influencing the psychic, or the behavior of a person without that it to realize of the origin of this influence, without manifesting a spirit independent of **discernment**.

I did not accidentally name those forms of the Coaxiology as being *suggestive forms*, and which represent the Unique Expression of Universal Pure Consciousness.

And in Coaxiology, the suggestion is similar to the definition given so far by the philosophy that precedes the Coaxialism, where it is a process of influencing on someone or "something" without that that "something" to realize the origin of this influence.

What greater resemblance can be within the suggestive forms through which the Unique Expression of the Universal Pure Consciousness is represented on certain reportings, which although it is a Supreme Consciousness of Everything, but especially of Everything from the Back of Everything, is **NOT** focused on Knowledge, for that that " something " will know by realizing the origin of the influence that I had previously mentioned.

That Influence comes to us, the people, through the suggestive forms as being the Intervention, which for us is the essence of the Suggestive, Unique and Incidentally Intervention of our Creator Factor.

We humans, do not express an independent spirit of **discernment** with regard to the respective Intervention precisely because it precedes Destiny as being the Unique and Incidentally Intervention.

It is observed how well this term of *suggestibility* concretizes by which I have defined *the suggestive forms* attributed by their *suggestive* to the Unique Expression of the Universal Pure Consciousness.

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The Unique Expression of the Universal Pure Consciousness is the one that underlies of Influencing of the "Infinite Continuum" through the medium of which the "Infinite Continuum" is "Continuum" precisely because this Influence is given by the Everything which is always in the Back of the Everything and which is the Unique Expression of Universal Pure Consciousness.

This Influence is made without the cognoscible **discernment** of the Everything defined through the "Infinite Continuum" where Knowledge is a simple Word -Matrix from the infinity of such Words - Matrices.

How the Unique Expression of the Universal Pure Consciousness is defined as being an Everything alongside the "Infinite Continuum" for the reporting to the "Logical Continuum", where the "Logical Continuum" will be the one that will "determine" the Back of that Everything, becoming he this time the Everything from the Back of Everything, means that the "Logical Continuum" has discernment, because it is reported and at the Word - Matrix of Knowledge within the "Infinite Continuum", just as it is also reported on the whole Unique Expression of the Universal Pure Consciousness, which means that Everything defined by the Unique Expression of the Universal Pure Consciousness is "Known" and by the "Logical Continuum" as being the supreme form of the Everything but also of the Everything from the Back of the Everything.

This determines us to understand the fact that any Logical Function defined through its "Logical Continuum" is a Function which among other and other infinities of attributes of its, determined by the reportings at the infinities of Words -Matrices and KNOWS, being a Logical Function which has discernment!

Thus any Logic can be defined as having its own discernment in itself and for itself.

So the Everything, which follows a certain logic, even and our face, is based on a certain discernment independent of the human brain, a discernment of which the Man is not aware, reaching him on suggestive ways, but which is the one what determines absolutely all the conjunctures of Logical order, starting with the laws that occur after certain logical structuralizations and up to the level of the most bizarre concordances or non-concordances, but which clearly show that they have a Logical correlate being attributed to a series of Events, etc., which occur in life and day-to-day experiences of the Man.

Therefore, any logical arrangements have their own discernment and nothing from this world as well as from all the worlds, where the divine breath of the "Logical Continuum" is, does not occur without discernment.

In conclusion, the "Logical Continuum" and the Unique Expression of the Universal Pure Consciousness, Knows, only the "Infinite Continuum" does Not Know!

Its influence on the "Infinite Continuum" is a suggestive one.

I have said many times before that the Unique Expression of Universal Pure Consciousness does not encompass the Universal Pure Language composed from the infinity of Words -Matrices, but are **reported** to these, as a Whole at another Whole.

This reporting as, a Everything to another Everything, is the reporting of the Everything defined through the Universal Pure Language of the "Infinite Continuum" to the Everything, defined through the Unique Expression of the Universal Pure Consciousness.

This **reporting** is given by all the Words -Matrices that are reported thus to the Unique Expression, defining it, but also redefining it "Continuum" on it, and once with the continuous redefinition of the Unique Expression of the Universal Pure Consciousness, another reporting is

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determined, which is the reporting of the "Logical Continuum" both at the "Infinite Continuum" and at the Unique Expression of Universal Pure Consciousness.

Thus for the "Logical Continuum", the Everything is both the "Infinite Continuum" and the Unique Expression of the Universal Pure Consciousness.

So, the Everything, inclusive the Everything from the Back of Everything again forms an Everything for which the Back of Everything becomes the "Logical Continuum".

The Unique Expression of the Universal Pure Consciousness not only that is reported to all the Words -Matrices of the Universal Pure Language, but within this infinity of Words -Matrices there is inclusively the Word -Matrix of Knowledge, and, through the reporting and at this Word -Matrix of Knowledge we can deduce that the Unique Expression of Universal Pure Consciousness **KNOWS**, and this aspect determines us to decide that her self is not one represented through suggestive forms, because it discerns through Knowledge, the Everything, defined through the Universal Pure Language of the "Infinite Continuum".

In conclusion, the Unique Expression of the Universal Pure Consciousness can be defined as the element that determines the suggestive forms, and therefore for us people when we want to define the suggestive it will have to we attribute it to the Unique Expression of the Universal Pure Consciousness, the one that determines the suggestive, only that her self is not defined through suggestion having the discernment, due to the reporting to the "Infinite Continuum" in the Pure Language whose is also the Word -Matrix of Knowledge.

If it is an Unique Expression compared to the Universal Pure Language, does that mean that and the Truth which represents her, is an Absolute Truth compared to this Universal Pure Language, but not compared to other landmarks?

It is as true as possible that the Unique Expression of Universal Pure Consciousness represents compared to the Universal Pure Language, an Absolute Truth, but not compared to the "Logical Continuum" for example.

This Absolute Truth reported to this Universal Pure Language indicates to us that only thus can the Unique Expression of Universal Pure Consciousness be Unique, reported at this Universal Pure Language, because this Unique Expression represents the Absolute Truth of Universal Pure Language compared to which, the Universal Pure Language becomes relative.

In this case, we must necessarily define the concept of uniqueness and at this level, because it is no longer defined by the disjunctive function that intervenes and acts on the Word -Matrix, Unique, or on the Word -Matrix Incidentally, because this uniqueness of the Unique Expression of Universal Pure Consciousness it cannot be taken from the Universal Pure Language that it defines him once with the reporting to it.

Therefore, the respective uniqueness arises on a completely different paths from those determined and known until now, namely through the disjunctive function that intervenes separately upon each Word -Matrix, in part.

Moreover, each Word -Matrix is defined by a determinant of the Truth, having thus included in its own development, its own Truth.

Each Word -Matrix if it is to we define it by its matrix part, we get to determine the very notion of matrices which by definition as any dictionary shows us, is a table representing the truth value of an enunciation, based on the truth value of its component elements.

For example, noting the truth with 1 and false with 0, the table:

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A	B
1	1
1	0
0	1
0	0

A and B
1
0
0
0

represents the matrix of the statement "A and B".

The first two columns of the table represent the truth values of the components, and the third the truth value of the enunciation as, a whole.

In the proportional calculation the matrix of operators represents precisely their definitions.

This is in fact the universal definition of a matrix that we people can give it based on Logical Coefficient 2 of our judgment so limited.

Absolutely any system that has its own inherence on the basis of which it can develop a certain degree of inertiality compared to the rigor of meanings so common but also so misunderstood, can be defined immediately on the basis of a table.

This table will be a continuous reporting to a Truth without which its definition but also its inertial quality would become null.

I say "inertiality", because absolutely any enunciation which has as a basis of reporting to one of the truths that can develop other and other truths determined by it can be defined as a table which is especially a system with its own autonomous regeneration capacity.

The truth itself is the one that can give the autonomy of each system in part becoming an inertial system, and through this inertiality, that system no longer gravitates as a part of another system, but becomes a self-contained system precisely because it is a true system.

However much we would like to get the truth out of the respective equation and define the matrix apart from the truth it is impossible for us.

This means that any matrix, as I said and in Coaxiological Logic, has as basis, the Coaxiological Truth, which identifies with the "Logical Continuum" defining the Universal Pure Language ("Infinite Continuum") and once with it, the Unique Expression of Universal Pure Consciousness.

The fact that absolutely every Word -Matrix is defined in its development by Truth, it means that the Coaxiological Truth is at the base of it.

As I have said before, absolutely any Truth can be both Relative Truth and Absolute Truth.

It all depends on the reference system to which this Truth refers, namely, if the Reference System of a Truth is the Unique determinant of other reference systems that are validated each by their own Truths, then it means that the Unique Truth for all other Truths, it will be Absolute Truth for these, like all other Truths will be Relative Truths, and each of these Relative Truths will in turn become Absolute Truths for other reference systems compared to which, these are unique.

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In this case from the example with the Unique Expression of Universal Pure Consciousness, this is in its capacity as a reference system defined by a Unique Truth, which becomes implicitly the Absolute Truth for Universal Pure Language.

Thus, the Absolute Truth is not defined as a Truth that belongs only and only to the Word -Matrix of Knowledge, but also to other systems and structuralizations, only that they appear only in this book, defined as such according to the Truth.

Therefore, the Absolute Truth is not a Truth in the true sense of the Word, such as the Coaxiological Truth for example, but is rather a particular characteristic of Truths.

Therefore absolutely any Truth in part can be both Absolute Truth and Relative Truth.

It is sad for us, the people, who we have such a limited judgment based on the always lamentable Logical Coefficient 2, that, we cannot know and other Status Characteristics of the Truths, apart from the two characteristics, namely: the Relativity and Absolute, which are defined by multilaterality in the framework of relativity and uniqueness, within the absolute.

If we were to reason on the basis of other Logical Coefficients in front of our mind's eyes, there would appear and other, Status Characteristics of the Truths, which would be increasingly wonderful and would integrate us into an increasingly fantastic reality.

In conclusion, any Truth is a Relative Truth but also Absolute at the same time.

Each Truth is Absolute for the Landmarks for which this is Unique and Relative for the Landmarks for which this is not Unique.

The Relative Truth which for us humans is the Absolute Truth, is the Intervention of the Creator Factor and Unique Incidentally.

No Absolute Truth can not be Truncated, so it is divided into several parts, where each such Trunk of the Absolute Truth to be a fragment from it, because each such Trunk is another Truth within itself, which is both Absolute Truth for the Landmarks for which this is Unique as well as Relative Truth for the Landmarks for which this is not Unique.

The Absolute Truth must always be Unique for the Landmarks compared to which this is Absolute, because in comparison to those Landmarks, the Absolute Truth CANNOT be divided into smaller Absolute Truths, and thus divided, to we can speak of more Absolute Truths, because in this case each Truncated Truth from the Absolute Truth has another determinant of it and therefore it is another Truth as I have repeatedly said and it is by no means a part, from the Absolute Truth, that cannot be truncated.

Therefore we can NOT talk about several Truths whose sum to determine the Absolute Truth, and each such part from the Absolute Truth to be a Truth which to reflect "partially" the Absolute Truth.

Nothing is more false than this, because any Absolute Truth cannot be Truncated, since the Absolute Truth is the Absolute Truth, only and only in comparison to the Landmarks for which this is Unique!, becoming Relative Truth for all the other Landmarks in comparison to which this is not Unique.

Each Truth in part, is both Absolute Truth and Relative Truth.

The difference between the Absolute and the Relative consists in the way of reporting of this one to certain Landmarks.

The Landmarks in comparison to which the Truth is Absolute are Landmarks for which this Truth is the Unique and supreme determinant of the Everything and All, as is the Intervention of our Creating Factor.

From this Intervention, as from this Unique and supreme determinant, all other Relative Truths spring, reported to the respective Landmarks, but only and only, reported

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to the respective Landmarks in comparison to which, the respective Truth is Unique, thus becoming Absolute.

All other Truths that will report to the respective Landmarks will no longer be Unique, but will be Relative depending on certain circumstances arising from the reporting of several Truths where each Truth in part, becomes a possibility.

Thus every Relative Truth, however insignificant it may seem to us, is also an Absolute Truth for the Landmarks in comparison to which it is Unique.

The question that arises is why for us each non-insignificant Truth or even a colossal significance is not Unique, even if it is not Absolute Truth, but Relative Truth?

As I said before, each Relative Truth is and Absolute Truth reported to other and other Landmarks different from us people.

If the Intervention of the Creator Factor is an Absolute Truth for us humans, this Intervention in relation to other and other Landmarks is a Relative Truth so it is not a Unique Truth being Relative.

Only the Absolute Truth is a Unique Truth.

Even if and the Absolute Truth of ours is NOT Unique than for us humans, or the similar Landmarks with us, it means that each Relative Truth has both its Unique part for the Landmarks in comparison to which it is Absolute Truth but and its Relative part for the Landmarks in comparison to which it is Truth Relative.

Each Truth is also for us, humans, Unique in its own way.

This "Unique in its own way" indicates to us the duplicity of each Truth in part, a duplicity by which this can be both Absolute Truth and Relative Truth, all depending on the Landmarks to which it is reported.

The fact for which an Absolute Truth must be Unique for its Landmarks in comparison to which this is Absolute Truth, is due to the reasoning through which any Truth that does not determine through reporting to him, all other Relative Truths, is NOT an Absolute Truth.

What exactly could determine all other Relative Truths than the Unique and Incidentally Intervention of the Creator Factor from where our own world started?

If a very small part of all the other Relative Truths were determined "beforehand" by the Intervention of our Creator Factor, then this Intervention would NOT have been Unique since next to it would be Intervened and other determinants like her.

Therefore the Intervention could Not have been reported, to us, humans, to our Absolute Truth, being relativized by the reporting to the other Truths that would have intervened once with it and thus we could not give to it this aspect of Absolute.

Through its meaning, the Absolute means in the first instance Everything, and when we speak of the Absolute Truth, this must include within it the Everything, that is to determine in turn all the other Truths, because it can Not to include them, because I have previously demonstrated, that any Truth Truncated cannot be part from the Absolute Truth because this is either Whole or is not at all.

The Absolute Truth does not include all other Truths whose sum is precisely the Absolute Truth.

NO, by no means!

The Absolute Truth determines through his Whole and indivisible self, all other Truths through its reporting to certain Landmarks exterior to the Absolute Truth itself, because all the other Landmarks in comparison to which the respective Truth is Absolute

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Truth, are Landmarks where each such Landmark in part is defined through a Relative Truth which is reported to the Absolute Truth, defined and him as Unique Landmark in comparison to all other Landmarks, Unique Landmark that determines by its Uniqueness all other Landmarks.

This Unique Landmark of the Absolute Truth in the case of man is the Intervention of our Creator Factor.

The Intervention of our Creator Factor determines all the other Landmarks of the worlds in comparison to which the Intervention becomes Unique and Incidentally.

Thus the Absolute Truth of Man is an Absolute Truth, Unique and Incidentally, and all the Logic of Man is a Logic where, due to the Absolute Truth to which, this one is reported, it gives him the character of considering the Unique and Incidentally as belonging to the Absolute.

This is the Logic considered by Man as being the one who establishes the rule of the game between him and the Truths to which he relates.

It is a Logic of Man different from Coaxiological Logic where are an infinity of Absolute Truths like are an infinity of Relative Truths, because each Absolute Truth is also Relative Truth.

The logic of man is used as a Logic that becomes a consciousness of the Universal Language by Husserl and hence starts the phenomenology, while at me this is only a Logic of Man and by no means the Coaxiological Logic for which the respective Logic of man has no longer any relevance, being based on Knowledge, and Knowledge in its turn is a simple Word -Matrix, from the infinity of other Words- Matrices of the "Infinite Continuum".

In conclusion, the Absolute Truth cannot be divided into several Truths, like the sum of many Truths will never be the Absolute Truth, because all those Truths have each, in them their own Absolute Truth as well as their own Relative Truth, which, is due to the Landmarks upon which they report.

If we take the planet Earth, for example, and we consider her, absurdly, that it would be the Absolute Truth, and, an ant living on this planet as being a Relative Truth, just like an elephant.

In quality of, Landmarks, both the elephant and the ant are two Landmarks that are part of the Great Landmark which is the planet Earth.

I agree that the sum of these Landmarks, made up of all plants, animals, humans, etc., make up the Landmark (system) called planet Earth.

The fact that all these Landmarks are each in part a Relative Truth apart from the planet Earth, on which through absurd in this example we consider her to be an Absolute Truth is equally true.

Then why does the sum of these Relative Truths, which are the totality of plants, animals, humans, etc., NOT make up the Absolute Truth that is the planet Earth in this example, since in quality of elements of this system they are part of the Great Landmark that is the planet Earth?

All this is due to the fact that any Truth is defined as being a reporting to a particular Landmark.

Totality of the plants, animals, people within the planet Earth, is another Landmark, they are also Relative Truths, reported to the planet Earth.

Totality of the plants, animals, people within the planet Earth which is another Landmark, are Relative Truths, reported to the planet Earth.

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But let's not forget that every Landmark alongside the fact that is a Relative Truth is also Absolute Truth.

Thus the ant in quality of a Landmark is part of the Landmark (system), which is the planet Earth, but only in quality of an ant (Relative Truth) and not of Absolute Truth, so of part, from the planet Earth, because the Absolute Truth of the ant is another, different from the one of the planet Earth.

And yet if the ant is part, in quality of Landmark, from the system which is the planet Earth, why is not part and the Landmark - ant defined as the Relative Truth from the Absolute Truth which is the planet Earth?

One is the Landmark that may or may not be part of a system and the other is Absolute Truth and Relative Truth.

The Absolute Truth of the Ant can never be part from the Absolute Truth of the planet Earth, because thus, the same Absolute Truth would become divided into several parts, and the question would be which is the most absolute part and which is not.

There is no such thing.

The ant will always be only a Relative Truth compared to the Absolute Truth of the Earth for example, it can never be part from the Absolute Truth of the Earth which is Unique, like the Unique is and the Absolute Truth of the ant and that despite the fact that the ant is part in quality of Landmark, from the Landmark (system) which is Earth.

When we affirm the Truth about planet Earth, we do not look at this planet as being a system with ants, humans, animals but we see her as All, as a planet, and if we want to see what other Landmarks are in this system that is the planet Terra, and herself a Landmark in her turn, will have to we consider, as being true each Landmark, in part, from the planet.

When we affirm the Truth about the ant, we report strictly to the ant and not to the planet Earth, we are going to report us to the planet Earth only when we want to know where the ant lives and finally we come to this planet.

So we get here, reporting the Truth about the fact that the ant exists as such, at, the planet Earth, which is one of the Landmarks to which the ant is reported in quality of the Landmark, which gives it the quality of Relative Truth in comparison to the Truth of the planet Earth.

Can the Relative Truths be included, some in other, or can they be divided or gathered compared to the Absolute Truths about which I have demonstrated that this cannot be done?

Neither Relative Truths, can not be divided, because any Truth that is Truncated, has another determinant, so we can never speak of the sum of some Relative Truths which to determine another Relative Truth, due to the fact that no matter how many Truths are and whether these are Relative (the plurality) or Absolute (the uniqueness), they always define one and the same determinant and never another!

How can they not define other determinants in the case of Relative Truths when these define precisely the plurality?

By the fact that Relative Truths define the plurality, it does not mean that there are more Relative Truths that define the same determinant, but more Relative Truths which each in part define a determinant reported to a single Absolute Truth, which also defines his determinant.

The differentiation between the Relative Truths and Absolute Truth does NOT consist in the fact that the determinants of Relative Truths are included or fit in the Absolute Truth, but in the fact that the determinants of Relative Truths are reported to a single determinant, which for them is the Absolute Truth, just like each such determinant of Relative Truths is and he, in turn, a determinant that other Relative Truths consider him the Absolute Truth.

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In conclusion, no Truth regardless of whether it is Absolute or Relative cannot be Truncated, because if we considered, at absurd, that is Truncated it would be another Truth having another determinant.

And the example with the ant shows us clearly the fact that when we report to the ant we report to her Truth, to the fact that the ant exists, that it has certain qualities, appearance, etc., and only then can we report her at the Earth, and in no case, when we report to the Truth that is the Earth, the ant will not appear to us in front, but the Earth as a planet.

No Truth can be divided, just as the sum of several Truths never determines another Truth, because each Truth is both Absolute Truth and Relative Truth, and there can never be a sum from several Absolute Truths, because each such Absolute Truth involves Everything!

The Truths do not divide and do not gather but report, one to another because they are always, eternal, unchanged!

Each Determinant is both an Absolute Truth and a Relative Truth.

The Determinant is an Absolute Truth when it determines in turn other Determinate that become Determinants, and is Relative Truth when it is a Determinate of another Determinant.

When the respective Determinant in quality of Absolute Truth, therefore of Determinant which determines its own Determined ones, is reported to its own Determinant compared to which it is Determined, then this is a Landmark compared to its Determinant, being a reporting of the Determinant in quality of Absolute Truth to a Determined one of his, which is regarded all in his capacity as an Absolute Truth, so of Determinant which has his own Determined ones, and not a Determined one of his own Determinant, thus being a Relative Truth.

Therefore, the Determinant will always be the Absolute Truth and the Determined will be the Relative Truth.

Always, the Determinant will determine more Determined ones where each in turn they will become Determinants.

Thus, the Determinant (Absolute Truth) will determine more Determinates (Relative Truths).

When we report two Determinants, in fact, we report two Absolute Truths that become Landmarks one compared to another.

When we report two Determinates, we report two Relative Truths which become Included in the Landmarks of their own Determinants or Absolute Truths, but also according to their own Absolute Truths, so of Landmarks through which they are Determinants in their turn.

Thus any reporting of two or more Determinants as well as of two or more Determinates such as between a Determined and a Determinant or between a Determinant and a Determined is done only and only by reporting what each means in its capacity as Determinant to his own Determinates, therefore by Absolute Truth.

As all the Determinants have their own Determinates, and the Determinates have their own Determinants through the fact that their Determinates become Determinants, it means that each Determinant is at Infinite Level, Everything in Everything, like each Determined is Everything in Everything, and thus is completed, the Theory of the Eternal Everything and of the Eternal Everything from the Back of Everything.

3.THE CREATION

3.1.CHAPTER I PRINCIPLES OF THE STATE OF CONCEPTION

The most important thing from my entire philosophy is precisely this State of Conception, which reflects the most important answer to the most important question of philosophy, namely: - What is the origin of the Everything, but especially what namely is, this Everything?

Therefore, I will state the Principles of the state of Conception at which I have meditated intensely and which I consider to be the closest to the Truth in terms of my condition of human being, who thinks with a Logical Coefficient 2, like, good-bad, beautiful-ugly, etc.

Principles of the State of Conception

1) The Principles of the state of Conception become implicitly the Principles of the state of Conception of Coaxialism, becoming, and the continuation of the Principles of Coaxialism, which pass the frontier of the Infinite Semantic Mirror of Knowledge. Thus God is the state of Conception that possesses the Deistic Domain.

2) Any Happening becomes Non-incidentally, if another precedes it.

3) A Happening can not occur, than once through a single Event.

4) The Happening Incidentally, or the Incidentally is the Creation, attributed only to Creators Factors. Thus Numerology is Creation.

5) Creation occurs only once through Happening, being everywhere in Knowledge.

6) All that follows after the Incidentally (Creation) is the Non-incidentally Happening.

7) The Happening that has a precedent in Creation becomes Non-incidentally, being: Destiny.

8) Once with Destiny, the state of Conception delimits from its Creation, becoming the "Infinite Continuum" from Creation and not the one before Creation, thus God is over the Everything and Nowhere, being through Creation and to those before Creation the one that determines among others and the Destiny known by the Primordial Element of Knowledge from always and before the Everything for to be Primordial Element the Knowledge, Word and Symbol in the Everything - Endless, a cause of the Contradiction,

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which will determine among others from the Infinite: the Creation or the antechamber of Destiny.

Creation does not obey to Destiny, being only once, a Happening Incidentally, while Destiny is subject to Creation being a Happening Non-incidentally.

Any Happening in Knowledge becomes Incidentally (Creation) if it has no precedent and Non-incidentally (Destiny), if it has precedent.

Any Happening as a Primordial Element can not be than only one, a Single Word from the Universal Pure Language, which can be neither Incidentally and nor Non-incidentally, because it is not subordinated or reflected in some way or another in the Primordial Element of Knowledge, becoming only the Primordial Element of Happening.

9) The God of Man is the Common Element that gave him his appearance, just as the God of other beings are their Common Elements.

All these Common Elements of Beings are Typological compared to the Primordial Element of Knowledge, because their Primordial Elements (the Self of Beings) are Neotypological compared to the Primordial Element of Knowledge in the whose worlds are reflected and thus the reflection is made only through a Common Element, which becomes Typological and intermediate at the same time compared to the other two Primordial Elements, of Knowledge and of the Self which are Neotypological between them.

10) The God of Man or of Beings is reflected in the worlds of Creation of the Primordial Factor, of the Creator Factors and Unique Incidentally and of our Creator Factor and Unique Incidentally which by his creative essence becomes the Creator in the worlds where the God of the each Being in part (the Common Element) reflects his own its Typology.

Thus God reaches us through the Creation of our Creator Factor as a Creator God, without Man being able to concretely discern his Typological connection with Creation, the God of Man superimposes on the Creator Factor becoming God of Man the Creator Factor which also gives meaning to human typology through Creation.

The Creation occurring only once, what follows it is nothing but a glimpse of one portion or another of this Creation through the Infinite Mirror of Knowledge and implicitly of the Illusion given by it.

Creation once Created will make room for Destiny, which can not Create than show (reflect, mirror, awareness or discern) the Creation through one way or another.

11) At the origin of Everything will be the First Analogy: Any Primordial Element is always located IN Infinity and never IN its exterior, because if we assign to the Primordial Infinite the notion of EVERYTHING, and only from this point of view, never, a Primordial Element will not be able to be outside of the Everything through which and this one is ultimately identified.

Thus appears the First Analogy or the Analogy of the Everything.

Thus, each Primordial Element will have to be found or to be in All the Other Primordial Elements, even if there are Neotypologies between them, the reflection will be done through a Common Primordial Element that will have a double quality of Typology compared to the two Neotypological Elements between they.

Only the Typological Elements between them, can be found some in others.

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12) Each Primordial Element is a Word that has a Meaning and Symbol of its, which is reflected as it is in the case of the Knowledge which is also such a Word, or is found, in the case when the Knowledge does not interpose, within other and other Meanings and Symbols, forming the Universal Pure Consciousness built on the Words of Universal Pure Language.

13) Universal Pure Consciousness has no connection in any possible or impossible form with Logic, the latter being a simple instrument used by the Illusion of Knowledge, therefore Universal Pure Consciousness is not based on Logic in any form and nor on Knowledge except in the extent to which this is a simple Primordial Element, hence, a simple Word, from the infinity of Words of Universal Pure Language.

14) At the origin of Everything seen only and only through the prism of Knowledge, follows two other Analogies which are: **THE SECOND ANALOGY OR THE ANALOGY OF KNOWLEDGE**, where in this Everything, appears the Semantic, Neosemantic and Periodic as a result of the Lack from Semantic, which from the point of view of Knowledge keeps place of Everything.

It is valid only within the Primordial Element of Knowledge.

THIRD ANALOGY: The third analogy is the Analogy of the Denunciation of Predestination, which implies the succession of Events and of course the Event-Phenomenon duplex.

These three Analogies are the engine that leads to the development of all the Universes of Knowledge, they being followed by an infinity of other and other Analogies, but reported to other levels from a structural point of view.

And this one is valid only within the Primordial Element of Knowledge.

15) The rule of Analogies is: An Analogy always determines it and unconditionally on other, to infinity, structuring the Infinite.

At the origin of Everything but only and only from the point of view of Knowledge, there is the Rule of the three Analogies, namely: An Analogy always determines it and unconditionally on other, to infinity, structuring the Infinite, which is defined through the three Analogies, through Everything, Semantic, Neosemantic, Periodic and Denunciation, and, the Denunciation Predestins the Everything in the Mirror of Knowledge, reflecting the Elements of Knowledge from Before It!

The Infinite in the Knowledge always appears in the form of Mirror of the Infinite.

The Infinite outside the Knowledge is totally different from the one within it, because it no longer has only the characteristics: Semantic, Neosemantic or Periodic, but also others.

16) At the origin of Everything will always be Everything from the back of Everything, because Everything cannot be Endless, like the Endless cannot be Everything, but precisely the Everything- Endless determines the Contradiction.

17) The contradiction, Everything -Infinite, is at the base of the "Infinite Continuum".

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18) The characteristics of the "Infinite Continuum" are the basis of the Everything and All. These are: Asymptotic Function, Landmark of Negation, Structuralization and Undefinedness.

19) The characteristics of the State of Conception will always be the same with the characteristics of the "Infinite Continuum" and of the Primordial Elements, which by the reflection of these into each other, determine new and new characteristics, such as within the Primordial Element of Knowledge, the Semantic (the Semantic Mirror of the Infinite), the Neosemantic or the Periodic.

20) The words of the Universal Pure Language can be reflected and KNOWN through our Matrix which is the Matrix of the Primordial Element of the Knowledge which and She is in turn a Word from this Universal Pure Language.

21) If the Words of the Universal Pure Language which are and Primordial Elements and Matrices at the same time, would NOT be Known through Our Matrix of the Word and the Primordial Element of Knowledge, so Our Matrix would NO longer be the source of these Words independent of her, not created by it, I repeat, the source term indicates only the way through which these words come and not what namely create them, these would no longer belong to the Universal Pure Language given by this Matrix of Knowledge.

Language is an appanage of the Knowledge.

Thus the Universal Pure Language seen through the other Matrices-Words-Elements Primordial may no longer be perceived in quality by Universal Pure Language, but Matrix Forms of Expression.

These Matrix Forms of Expression are the equivalent of Universal Pure Language but seen through the medium of another Word of this Universal Pure Language, different from the Word -Knowledge.

22) The Matrix Forms of Expression, similar to Universal Pure Language have the same provenance characteristics, referring to the four basic characteristics of the the Everything- Endless, encompass the same EXPRESSION (Universal Pure Consciousness or State of Conception) in their totality, so the terminology of Universal Pure Language can be used further, and on that of Matrix Forms of Expression only when a clear distinction has to be made between the Word- Knowledge as a Primordial Element and its Matrix development and the other Matrices or Words of Universal Pure Language.

I have stated that every Creator Factor is a Word of this Universal Pure Language.

So it is, just that it is a Word of the Universal Pure Language in and through the medium of the KNOWLEDGE which is not the same with a Primordial Element, because within the Our Matrix only the Knowledge is the Unique Primordial Element, in fact being precisely Our Matrix, which develops in her turn the Instinct, the Absolute Truth and the "Ego" of the Primordial Factor.

The Creator Factors are the Totality of Universal Pure Language seen through the Word -Knowledge, from within this Universal Pure Language, thus the Creator Factors do not have the same Symbol and Meaning with the one of the Words of the Universal Pure

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Language, on which represent them by their reflection in the "Ego" of the Creator Factor, because one it is the Meaning and Symbol of the Word of the Universal Pure Language reflected through the medium of a Matrix (WORD), others are reflected through other Matrices (WORDS), and others are their Meanings and Symbols in themselves, unreflected and indeterminate by any other Matrix (WORD).

23) The Universal Pure Language is divided into two major groups, namely, in the Matrix Forms of Expression, that is the Universal Pure Language where the Words are Primordial Elements, which define in their entirety the Expression, or the Universal Pure Consciousness defined as the State of Conception, and among these Words is also the Knowledge.

24) The second group is the Matrix Universal Pure Language where each Matrix in part, being a Word and a Primordial Element of the Matrix Forms of Expression develops within them their own Universal Pure Language, as a result of interdependence with the other Words of the Matrix Forms of Expression.

Thus within Our Matrix, which is the Word- Knowledge, the Matrix Forms of Expression receive the name of Universal Pure Language, and its Words are found within our Matrix which is, the Word-Knowledge and the Primordial Element-Knowledge, in various hypostasis, depending on how they interact due to the First Analogy with Our Matrix, developing other and other Analogies.

25) The Semantic, the Neosemantic and the Periodic, implicitly the Lack regarded as the motor of the Word (Primordial Element, Matrix) of Knowledge is nothing more than part from the Matrix Universal Pure Language, of the Knowledge.

The Semantics, the Neosemantic and the Periodic through the Lack generated by the interdependence between them achieves nothing but a development within the Matrix of the Word-Knowledge, even though these are "before" the Purpose, the Instinct and the Absolute Truth, they are in fact the essence of Our Matrix, which is the Matrix of Knowledge, and the Meanings of each, in part, as well as the symbols of each, in part, respectively, Semantic, Neosemantic, Periodic and Lack, taken as Words of Universal Pure Language regarded as Matrix Forms of expression are totally different from what we have established through and in Knowledge.

The Provenance or Origin from the perspective of Our Matrix which is precisely its Origin, consists precisely in the essence of this Matrix, or of this Word which is composed of Semantic, Neosemantic, Periodic and Lack, which gives this Matrix, its own motor of self-determination in its quality of Knowledge.

26) Through the interdependence of Our Matrix with the Word -Creation, the Primordial Factor, finds in its "Ego" all the Words of what Knowledge defines the Matrix Forms of Expression as being Universal Language.

Within other Matrices, (Words, Primordial Elements) the Universal Pure Language can be defined quite differently from how the Word-Matrix -Primordial Element defines it: the Knowledge.

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All the Words of the Universal Pure Language seen through Knowledge are Matrix Forms of Expression because their totality involves the EXPRESSION, which is at the same time and the Universal Pure Consciousness as well as the State of Conception.

Why does the same thing have three names?

Normally it would be a single name for to simplify the so complicated process which we are discussing.

The cause consists precisely in the plurality of the meanings that it has from certain points of view, both the Expression and the Universal Pure Consciousness or the State of Conception.

From the point of view of the Expression, there is the significance of enunciation, which becomes implicitly and the Universal Pure Consciousness where its significance acquires other valences, such as those of Self-Personalization of the Everything -Conscious upon its Endless, of self-determination of the Endless - Finished indeterminant, etc., which in their turn, they define the State of Conception.

Starting from the basic principles of Coaxialism, I cannot affirm that what I say is true, because no Man knows the Absolute Truth, but I will try to get as close as possible to this Truth, and more than that, to its essence which it consists precisely in the State of Conception, the essence that has moved to our Matrix even before it was the Instinct, and Absolute Truth of its, and why not to I admit it, the Absolute Truth of the whole Matrix structure, not only of Our Matrix, which is one and indivisible even if it is reflected in its turn in all the Matrix structural evolutions, regardless of Matrix.

The state of Conception is defined as being the Everything, that is uncreated in reality by nothing, which is eternal and at the same time complete through its own eternity, but also Everything from the Back of Everything.

Only we have the Illusion of Life that we are the founders of a new and new development that in reality does not exist.

Structurally, the State of Conception can be defined from the point of view of the most "first" elements, which in fact, includes all the other elements, as the Semantic, Periodic and Neosemantic.

This, Everything, is first and foremost wrapped with the crust of these three elements so that ultimately we can look and at the core from their "interior".

About the Semantic Mirror of the Infinite I have spoken so many times before in my books, but also about the fact that the Semantic could not have become, determined even and by the human mind, if this one would not have self-determined on self, precisely through his Lack, and this Lack not being anything other than the Neosemantic which highlights the Semantic.

However, neither the Neosemantic as being a Lack from Semantic could not have determined on itself if, than through its Lack, what determined the Periodic, as being a Lack, part from Semantic, and a Lack, part from Neosemantic, because the Neosemantic is a Lack from Semantic, and the Periodic is a Lack from Neosemantic, so both together.

However, the State of Conception fulfills them all three.

When I used the term "first elements" or infinity, shell or bark, of the Everything, I did it figuratively, because at this level we cannot speak of a determined structure of Everything, of Numerology which to succeed a certain succession of events than to the extent that this succession of events is of infinite level or more correctly would be infinitesimal, so that at this level any determination of the succession of events through the occurrence of new and new

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Events, is not numerologically structured because at infinite level, when Event 0 extends to infinity, it becomes equivalent to the previous Event, surpassing each other, uniting, so that the whole succession of events to become one and the same Primordial Event.

Therefore the infinitesimal succession of events is the Primordial Event to which it is reduced absolutely the Everything.

This aspect is reflected distorted, what is right, and within the Illusion of Life of Man in the form of Event-Phenomenon-Event, which takes place receiving different ideational aspects depending on the Logical Coefficient 2 of the human being.

The characteristic that the Phenomenon has received is equivalent to that which the Primordial Event fulfills within the State of Conception, that is to reduce to a whole the whole range of successions of events, whole due to the Infinite.

The state of Conception includes in its domain among others, and the Infinite.

The infinite is, as we have seen from our perspective as human beings, a whole which has included within it an endless series of successions of events .

Once the Infinite is an Integer, this fact denotes that it is not alone, since any Integer must become, completed by "something".

Who can give the quality of completeness of the Infinite, than the Neosemantic part, which is nothing else but a Lack from the Infinite or more correctly said from the Semantic Mirror of the Infinite.

Thus the Lack from the Semantic (Infinite) determines the Neosemantic, and the Infinite (the Semantic) becomes determined as Whole precisely by its Lack, which is the Neosemantic, instead this Lack that is the Neosemantic, and another Whole, at the same time becomes determined as Whole, also by its Lack, which this time is the Periodic, another Whole?

Practically, there are two Infinities and one Endlessness through Periodic?

Things are on one side, like that, but not on the other.

The two infinity, the Semantic and the Neosemantic are part of the State of Conception which is the supreme title of the Everything.

Once there are two it means that neither can be Infinite to the other, since two infinities always have a frontier between them, fact which symbolizes at least one finite at a certain end, and everything that is finite at one end, can be infinite, only to the other, but not and if he meets another Lack from him which is the Periodic.

The appearance of the Periodic, notes the fact that none of the two, the Semantic and the Neosemantic, are not Infinite.

Then how can the Semantic be the Mirror of the Infinite in which are reflected all that are, but especially all that are not?

Returning to Lack, this Lack is not a Lack of any other element, but precisely of the element itself, be it Semantic or Neosemantic, so the Lack of the Semantic is the Neosemantic, but that Lack is **IN** the Semantic and not outside it.

Thus the Neosemantic is **IN** the Semantic and not on the outside of it, just like the Periodic is **IN** the Neosemantic, and not somewhere located in its exterior, especially since the EXTERIOR of the Semantic cannot even exist, because it represents absolutely Everything.

Thus the Infinite and the structure of its basic elements are determined.

Once it doesn't exist the exterior of the Semantic, it means that it doesn't exist, neither its interior, therefore how can be that Lack In Semantic or Neosemantic once the exterior itself is missing?

It is as true as possible that without exterior we cannot speak of an interior of it.

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The Lack in itself represents precisely the fact that the "something" is missing from the Semantic, therefore from that "something" whose exterior is missing, and precisely the Lack from "something" without exterior, so from another Lack, because the Lack of the exterior attracts after itself and on that of the interior, so it implies a Total Lack, and the Semantic appears in this phase of Total Lack, from which is missing precisely the Neosemantic, which "animates" the Semantic.

Of course, that "animates" is used as figuratively as possible in that example, because only about the soul we cannot speak in this case.

Thus the Semantic itself is a Lack from which another Lack is missing which is the Neosemantic, and from this in his turn another Lack is missing which is the Periodic, made up of both the Lack of the Semantic and that of the Neosemantic.

Therefore the key question that is being asked at this moment is what exactly determines this Lack from the Semantic and then from the Neosemantic to determine them the other two, one compared to the other and then according to Periodic?

Perhaps this is one of the most interesting but also basic questions of the whole coaxiological philosophy.

From the answer to this question, the whole Coaxiology begins.

So far we have determined that, at the Semantic and Neosemantic level, we cannot speak of a certain exterior or an interior, because the Semantic is defined through Infinite, and the Infinite cannot be finite, because in that case it would no longer be Infinite.

I know how childish this answer sounds, but it is actually one of the hardest answers about Infinite from the entire coaxiological philosophy.

Why?

Often I appreciated the fact that both the Semantic and the Neosemantic have a certain frontier of the finite, between them, that defines and separates them at the same time.

I was using that, "IN" interior, of "something" that actually has no exterior, but no interior, so how can we use that "IN"?

It can be used only in the acceptation of to be located as an infinity, and not to the own mode of "interior" of that infinity.

Therefore the Neosemantic is part of the Infinity of the Semantic itself as well as, the Periodic, an infinity, "IN" which, defines on itself as Neosemantic.

Thus, there are no two or more infinities, but only one infinity, namely the infinity of the Semantic, on which in the Coaxialism, I have called the Semantic Mirror of the Infinite.

The Neosemantic is the same Infinite as the Semantic, but it differs from the Semantic through its property different from this, namely, all I can affirm with my mind of human being is that this different property ultimately consists precisely in the fact that the Neosemantic is a Lack from Semantic.

Being a Lack from the Semantic, cannot be Semantic, in the sense that it cannot be what the Semantic has, but only what is missing to the Semantic.

Once it is not what the Semantic has, but what is missing to the Semantic, so it has a different property in itself of its, of the Neosemantic compared to the Semantic.

Therefore, the Periodic can as well be defined in this way by which we defined the Neosemantic as a Lack from the Semantic, only that it must be added the fact that the Periodic, not only is a Lack from the Neosemantic, but he is also a Lack from Semantic, because the Neosemantic in turn is a Lack from Semantic, and thus, the Neosemantic has transferred, through its own Lack toward Periodic, and its Lack from the Semantic.

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In this case, the Periodic is both what the Semantic does not have and what the Neosemantic does not have, so it is another different characteristic.

These characteristics are separated by a frontier between them and not the Infinite itself is separated, because otherwise it would no longer be Infinite but would become finite, being reduced to a certain limitation.

At the level, of Infinite, we cannot use no limitation.

Not the Infinite is limited, but its characteristics.

Does this mean that the Infinite has only three basic characteristics such as, the Semantic, Neosemantic and Periodic?

Are these in fact some characteristics of what the Infinite means?

However, the three are nothing but the traits of the Infinite that we as human beings, which think based on Logical Coefficient 2, can deduce them, using Knowledge, or what we consider to be Knowledge, because we are not able to we decipher, not even a single opposite of the Knowledge which for us is the Nothingness, equivalent to the Non-knowledge, although I have already talked about the Nothingness much more extensively in another book of mine.

These properties of the Infinite really have a frontier of their own so that they can be separated from one another, only that each is one and the same Infinite.

Why I used only these three characteristics caused by Lack from within the Infinite, from where the Whole Everything starts, and I did not use and other characteristics of the Lack.

What could determine the Lack from the Periodic ?

It is known that the Semantic is in fact the Mirror of the Infinite, to which lacks the Neosemantic, and the Neosemantic lacks the Periodic, but to the Periodic why does he not lack anything in order to can determine himself at the Infinite?

Because, the Semantic is the Mirror in which is reflected the Neosemantic whose Lack is the Periodic.

The periodic is the Phenomenon, the Semantic is the Mirror and the Neosemantic is the Knowledge or all its possible and impossible opposites!

I said in a previous book, that the difference between an Event and a Phenomenon, consists precisely in the fact that the Event occurs once and then it alternates within other Events, while the Phenomenon, barely begins with a certain Event and ends after an entire succession of events, when the Phenomenon completes itself as such, developing a new Event, which to include in his womb the entire succession of events, that happened before.

Therefore, the Periodic can no longer have a Lack from Itself which to determine another characteristic as the Neosemantic determined him, because this Lack defines in fact a new beginning, of a new Event that is part of the Phenomenon that is the Periodic, which will determine a succession of events and finally, an Event will be reached again that will encompass the entire succession of events, produced due to the Phenomenon.

The phenomenon itself is not Knowledge, as it belongs to the Neosemantic which is mirrored in the Mirror of the Semantic Infinite.

As Knowledge is not a Phenomenon, it cannot be subjected to any logic, because in that case Knowledge and all its opposites should be subject to the law of some Events but especially to the succession of events, which cannot be possible and more than that, it makes no sense.

However, coming back to the previous question, namely, why they are only Semantic, Neosemantic and Periodic, and Lack must be from "something" without being able to be from "something else", that is, instead of Semantic, why they are no longer many elements as such from which to lack "something" and then the development we would realize would not only be

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reduced to the three basic characteristics of the Infinite, namely, the Mirror, the Knowledge and the Phenomenon but would be highlighted in many more characteristics?

Even if at first sight I come to accept the fact that, the more superior is the Logical Coefficient based on which one thinks about the properties of the Infinite, the more we will be able to deduce new and new characteristics of the Infinite, by the assigning of some new and new partners to the Semantic as well as to the Neosemantic or Periodic.

My answer consists in the fact that such a track is totally false and I will tell you why.

First of all, the Semantic is a single Infinite, which also has a characteristic only of its own, which belongs him next to Neosemantic and Periodic which already they become a Lack.

It has no importance, the fact of to think with a more superior Logical Coefficient, because any Lack from an Infinite is one and the same Lack, it cannot be attributed and to another Infinite.

On the other hand, to attribute to this triad other and other characteristics is as if you surpass the Phenomenon toward the Event and you affirm that the Event is the one that can determine a succession of phenomena and not the Phenomenon the one that can transform a succession of events into a new Event, which has become himself a Phenomenon.

Moreover, the Periodic represents the Finite precisely through its amazing characteristics of Event-Phenomenon and Phenomenon-Event.

The basic characteristics of the Infinite **seen only and only through the Knowledge are:** the Mirror (the Semantic), the Knowledge (the Neosemantic) and its infinite opposites and the Event - Phenomenon or the Phenomenon - Event of the Periodic.

The sum of these characteristics represents the State of Conception reflected only in the Knowledge, at the level of Knowledge and NOT the State of Conception, in her ensemble.

About the State of Conception in her ensemble, I will talk in the following pages and you see how the Knowledge together with the Semantic, Neosemantic and Periodic not represents than a Primordial Element, a Word, from the infinity of Primordial Elements (Words) of the State of Conception, in her ensemble.

Attention, from here on I will replace the term of creation with the one of Conception because by creation are understood new and new achievements at the level, of, Knowledge, things, phenomena, events.

In reality it is not so, because all these we perceive them, only due to the space-temporary dimensions of the Illusion of Life.

Everything is, has been and will be as uncreated as we have the Illusion of Life that is created!

Returning to the question what namely determines this Lack from Semantic, in which, stand, in fact, all that are, but especially those that are not, as I have said before.

The Lack from the Semantic is "determined", I say in quotation marks, because, how nothing can not be created, it can neither be determined, so that the Lack is the delimitation of the Infinite from its characteristics?

Why?

The answer consists in the opposites of the three characteristics, first of all of the Mirror, respectively of the infinity of opposites of the Knowledge (the Neosemantic) and of the Event-Phenomenon (the Periodic).

What is more interesting is the fact that the Mirror is precisely the Infinite itself.

What opposites can the Infinite have in himself?

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The answer would not consist in other characteristics but is much ample, consisting in the opposites of the characteristics.

Thus the Mirror would have, an opposite of her, as well as the whole infinity of opposites of Knowledge would have their opposites, but also the Periodic, through Event - Phenomenon.

What can these opposites be if they are not characteristics of the Infinite from which they all started and how namely can they be classified?

First of all, through what namely do we perceive the Infinite if not through the Knowledge?

If the Infinite is perceived through Knowledge, does it mean that he also is implicitly a characteristic of Knowledge, or only we see it that way, because another given variant, is impossible for us to put into practice?

What is certain is the fact that the Lack from Semantic, nor what has determined her, does not depend on the Logical Coefficient 2, except to the extent that she is thought through the prism of this Logical Coefficient of the human being.

By ignoring this and attributing to the fact that all the Logical Coefficients are part of the great field of Knowledge, we can affirm that, Knowledge itself can have a tangency with the Infinite, but the fact that the Infinite is there it would not be due to the Knowledge or the Lack of him, because I have already said, the Infinite is in fact the Semantic.

Again we reached from where we started without to find out what namely has determined the Infinite, but especially its Lack.

Knowledge is a simple instrument, very complex just like the Logical Coefficients that structure it, but it is not a Phenomenon-Event that to propel her in the posture of to "determine" in one way or another the Lack.

If Knowledge (the Neosemantic) is an instrument, how can this instrument be the Lack from the Semantic?

And again we return to the question what namely has determined this Lack from the Semantic, as to finally fulfill the State of Conception, together with Periodic, another Lack this time from Knowledge (Neosemantic).

More than that, if Knowledge is an instrument of the Semantic and therefore of the Infinite, how can this instrument determine, in turn, from itself, the new Lack which is the Periodic, and which becomes characterized by the Event-Phenomenon duplex?

What is an instrument, first of all.

Through its acceptation, the instrument is a tool with the help of which one can determine a particular Purpose.

This tool is used by Semantic (Infinite) to fulfill its Semantic Purpose, namely the Event - Phenomenon, initially, the Event - Phenomenon - Primordial.

Thus Knowledge (Neosemantic) is only a state of translation toward what becomes the Semantic Purpose itself, namely the Event-Phenomenon.

As Knowledge is a palliative of ours and we cannot think without using Knowledge and implicitly Logical Coefficient 2, and they are an instrument in their turn and for Man, it means that the Semantic Purpose of the Infinite is **almost** totally different from what I have said here so far, because we perceive this Semantic Purpose as being one which can be determined only by the help of Knowledge.

On the other hand, it is not so, because and the Knowledge has an infinity of opposites, the first would be the Unknowledge, and on the others we cannot even locate them in one way or another.

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In this case, the Semantic Purpose is no longer the Event - Phenomenon (the Periodic), but a totally different one.

Which is this?

If we get closer, to some extent, to the Semantic Purpose of the Opposites of Knowledge and implicitly of the Knowledge, we will be able to understand what has determined the Lack of the Semantic, among which is the Knowledge with all its infinite opposites in quality of instrument.

Why?

Because it is much easier to see how the tool was determined, how it "looks", if the Purpose for which it was made was found.

But as long as not even the Purpose for which it was made we do not Know it, then we do not even know what kind of tool it is.

Thus, the Lack of the Semantic is an instrument made up of Knowledge and, its infinite opposites.

The first infinite opposite of Knowledge is Non-knowledge.

Non-knowledge does not mean at all that it is not another typology of Knowledge, but only for us, for our mental faculties, Unknowledge is a kind of "nothingness" which cannot be passed.

From where we can deduce that and Non-knowledge is another typology of Knowledge, it is the fact that and Knowledge, as well as anything has an infinity of opposites.

Therefore, and Non-knowledge has an infinity of opposites just as Knowledge has, and Non-knowledge is a form of Knowledge for its infinity of opposites, among which and our Knowledge.

Thus all these opposites of Knowledge are an infinity of typologies of Knowledge.

3.2.CHAPTER II
TPOLOGY AND NEOTIPOLOGY

To assert about a typology of Knowledge that it is Knowledge compared to another and another typology of Knowledge that it is all a Knowledge is again false, because we will have to know what we understand by the typology itself.

Nothing more than a cumulation of characteristics given to an Element, Event or Phenomenon.

What are all these than Knowledges with different characteristics?

But if the typologies would have in consequence, their opposites, we would arrive at the formula like: Knowledge-Typology, Nonknowledge-Antytypology, etc.

Only in this case, we see that the faces of the opposites, of Knowledge are not merely simple Knowledges with different characteristics, but must be opposites which to possess different typologies.

These opposites are no longer none, a simple another form of Knowledge, as it was to we believe in the above rows, and how we came to the conclusion that, any opposite of a Knowledge is also a Knowledge for other opposites from the infinity.

Not for Knowledge.

Why?

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Because when we speak about an opposite of the Knowledge, we will necessarily have to use all possible ways, respectively all the possible notions that can determine an opposable differentiation of the act of Knowledge, respectively of everything that can be opposable to the Knowledge, and you have seen that only if I approach the typology, the result immediately takes another contour, which for any other structures other than Knowledge would not have been applicable, but here: YES!

Because to talk about an opposite of Knowledge you implicitly state all the possible possibilities that to become opposable to the respective process.

Therefore, the Non-Knowledge as the first opposite of the Knowledge will have a characteristic of Antitypology, which is no longer Knowledge, because any Knowledge will have as its first characteristic the Typology.

Without a certain Typology we cannot speak of Knowledge.

The other Opposites will have opposite characteristics to the Antitypology and so on to infinity.

What does this tell us?

The fact that, the Knowledge in quality of instrument of the Semantic Infinite, is only one and all its other infinite opposites are unique, each in its own way.

All these, show us, the fact that the opposites when it comes to Knowledge, do not possess and certain typologies that could associate them in some way or another, as is in the case of Existence and the other Personalizations of the Person.

In the case of the Knowledge all the other infinite opposites of it are different due to the fact that they possess opposition at the Typological level, which is why I will call them Neotypological.

Neotypological opposites are opposed to Knowledge and each possesses, in part, an inverse of the Typology of Knowledge but, attention, and of the Typology itself, which is no longer Typology, but called generalized, Neotypology.

Thus, within the State of Conception enters the Semantic (the Infinite), the Neosemantic (the Knowledge and its Neotypological Opposites) and of course the Periodic determined by the Event-Phenomenon duplex.

What is the meaning and the Purpose that generated the Lack (Knowledge and Neotypological Opposites) of the Semantic (the Infinite)?

First of all, one of these is Knowledge and together with it are still an infinity of causes of each Neotypological Opposite.

According to Coaxiology, somewhere at infinity, the opposites receive similar characteristics.

Does this happen and within the Neotypological Opposites?

If one such Neotypological Opposite had at infinite, characteristics similar to another such Neotypological Opposite, it would mean a typological approach, which would dethrone status of Neotypological.

This is carried out in accordance with the principles of Coaxialism, only that, talking about Neotypologies, these will be associated through some similarities at infinity, but these similarities in the case of Lack or of Neosemantic (the Knowledge and Neotypological Opposites) do nothing else than to strengthen even more the basic characteristic of these, namely Neotypology.

The similitude at the Neotypological level denotes and an even greater dissimilation and differentiation between the Typological, and therefore, only about similarity, cannot be said, but

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nevertheless and in this case also the differentiation or non-similarity may consist in the similarity as long as, the differentiation occurs as a common characteristic.

Thus the Neotypological Opposites receive this common characteristic at infinity, which is precisely based through differentiation, so neotypology, which becomes a resemblance at a given moment.

Thus, the Lack of the Semantic which is the Neosemantic consists in the Knowledge and its Neotypological Opposites.

Thus, alongside Knowledge, longer are an infinity of other forms that are NOT Knowledge and nor have, nothing in common with Knowledge, but with other such forms that represent the Neotypological Opposites, between them.

Each such Neotypological Opposite is different from the other.

And Knowledge is such an Neotypological Opposite compared to others.

The infinite in turn with its entire Semantics is actually due to the Neotypological Opposites that are included with knowledge in the Semantic factor of the Infinite, determining the Semantic Mirror which is not valid only for Knowledge, but for all other Neotypological Opposites, opposites that are reflected in a one way or another in this Mirror in their turn.

Even the term to "reflect" should be regarded as such, like and that of "Mirror", because reported to, the Neotypological Opposites, this mirror in which Knowledge is reflected, as well as its reflection, becomes ambiguous, being necessary, for every Neotypological Opposite from infinity of such Neotypological Opposites, a special denomination.

However, the Semantics itself is due primarily to these Neotypological Opposites, and the Infinite taken as perception by the human being, implicitly them, viewed of course through the spectrum of Knowledge.

Thus the Infinite of the Semantic Mirror visualized through an Neotypological Opposite would no longer be neither the Mirror nor the Infinite, it being thus only due to the Knowledge.

If one of these Neotypological Opposites could be determined by Knowledge, and of course by one of her structures, be they even and of level of some Logical Coefficients, then the whole structure of Neotypological Opposites would collapse, and the Infinite would become immediately more than Known.

This means that the Mirror of this Infinite which is the Semantic based on the Neotypological Opposites is due precisely to these Neotypological Opposites just like the Infinite.

These Neotypological Opposites represent Infinity (Unknown) and Mirror (Unknown) compared to Knowledge.

Thus the Unknown in the present case involves all the Neotypological Opposites which are highlighted by the Knowledge as being Infinite and Mirror.

The Mirror of the Semantic Infinity is these Neotypological Opposites in which only the Knowledge is reflected and never another Neotypological Opposite for to become Known.

Therefore, Knowledge would not Know without the help of Neotypological Opposites, so without its own total opposites regarding the act of Knowledge.

Thus, the generalized Non-Knowledge through the Neotypological Opposites becomes Mirror and Infinite.

The cause for which the Knowledge Knows is due to this Mirror of the Infinite.

Knowledge is only one from the infinity of characteristics of each Neotypological Opposite for which is the Lack of the Neosemantic.

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Therefore we see the Semantic as being the Mirror of the Infinite, precisely due to the Knowledge.

If we did not perceive the Neotypological Opposites through Knowledge, but through any other Neotypological Opposite, would we still see the Semantic Mirror of the Infinite?

Would the Infinite still exist?

Certainly NOT!

The Infinite is a result of the reflection of Knowledge in its Neotypological Opposites.

If the process did no longer develop through Knowledge but another Neotypological Opposite, then surely the Infinite and the Mirror would disappear immediately.

The other Neotypological Opposites do not Know?

Such a question is particularly complicated, because not knowing is one and using other typologies for the opposite act to the Knowledge is quite another.

I don't want to return to the quite heavy demonstrations that I did earlier, but even if absolutely everything becomes opposite even from the typological point of view, any opposite implies at some point a form which, even if it is the inverse at the comparative form, it can have, inserted within it precisely those characteristics that make it opposable and therefore, the opposability would consist in a form that would determine through the reporting precisely the opposite at which is reported, in our case: Knowledge.

So, the Neotypological Opposites are totally opposed to Knowledge, but, precisely these taken in totality are those who determine the process of Knowledge by reflecting this Lack in the Semantic Mirror of the Infinite, fact which denotes a relationship of interdependence.

Thus the Purpose of Lack of the Semantic is next to the Knowledge, all the other Neotypological Opposites.

We do not know this Purpose than through the Knowledge for which all Neotypological opposites represent the Semantic Mirror of the Infinite, and the Purpose is of to Know the Semantic Mirror of the Infinite.

If we "see" through another Neotypological Opposite, let us not forget that and Knowledge is one of them, then the Purpose of Lack of the Semantic which is the Neosemantic, would not be the Semantic Mirror of the Infinite and implicitly, neither the Infinite.

All these differ from one Neotypological Opposite to another.

Therefore the Semantic, the Neosemantic and the Periodic cannot be changed if they are regarded only from the point of view of Knowledge, otherwise if they are regarded from the point of view of any other Neotypological Opposite, they should be changed.

Depending on any other Neotypological Opposite, the Infinite is not the same as in the case of Knowledge precisely due to the Neotypology, the basic characteristic.

Once we cannot define the Infinite in that case the dissertation regarding to the Semantic Mirror of the Infinite or to the Neosemantic and Periodic becomes obsolete.

This clue determines the fact that even and the Lack in the case of neotypologies is replaced by other and other representations if they can be expressed by other artifices than through those of knowledge.

But all Neotypologies structured in quality of, Infinite Opposites, are part of the great family of the Lack of the Semantic, so the Neosemantic, seen through the prism of Knowledge.

Once we use the attribute of family, we can also use the concept of Whole, concept which implies from the point of view of Knowledge a certain structuralization, in which is precisely the Infinity of Neotypological opposites.

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Thus the Neotypological Opposites are reflected by the Knowledge as being the Whole from which and this is part, and the Knowledge merely reflects this Whole from its point of view: the Neosemantic.

From other points of view of the Neotypological Opposites , it can mean absolutely anything.

Therefore in coaxiological philosophy I will use the attributes of Knowledge, because only through this we can define the first two main Lack of the Knowledge from the three phases of the State of Conception from it, which are the Neosemantic and the Periodic.

At the level of the Periodic, things are even more complicated than at the level of Neosemantic, because here the Event-Phenomenon duplex intervenes, a duplex that includes the reflection of the event in a certain Phenomenon that can fulfill an entire succession of events and on which can reduce her to another single Event but with different characteristics.

This factor becomes totally improper in the case of Neotypologies of order of the Neotypological Opposites from Neosemantic, Opposites that totally use other principles than reflection from the case of Knowledge.

Within the Neotypological Opposites, we cannot speak of a reflection of the Events at the Phenomenon level in order to print to the Phenomenon certain characteristics, and then, on this one in its turn to a new Event as a sum of the succession of events.

Why?

Because any process of reflection implies in one way or another the Mirroring, therefore, the Knowledge, through reporting this typology to Semantic, Neosemantic and Periodic.

If the typology of Mirroring would not be valid, then it would not be possible to find any Event in a certain Phenomenon but it would give other and other structuralizations, which would overturn the entire status of events of succession of the Purpose, but also of the Lacks within a structuralization.

This fact leads us to the formidable conclusion, namely that at the origin of Everything but first of all of the first Semantic Lack is precisely NEOTYPOLOGY!

This is that one which determines the Lack so that the Typology of a form, in this case the Knowledge to take place.

Without Neotypology, Knowledge would be impossible, just as Neotypology would be impossible without Knowledge.

From this it appears the fact that the Semantic, the Neosemantic and the Periodic are due to the Neotypological.

But I will say, the Neotypological occurs only in the moment of the Neosemantic, that is, of the Lack from the Semantic and not before it, which means that the Lack, would not be due to him?

Not at all like that.

From the point of view of Knowledge, this is reflected to us in this way and not differently, as being before the Semantic or at least being once with it.

If we make an analysis based on a more thorough structuralization and go to what I wrote above we will see that the Neotypological Opposites are the ones by which Knowledge defines the Infinite and therefore the Semantic.

So the Neotypologies were in the Semantic, becoming his Lack only when the Knowledge appeared.

In fact, the Lack of the Semantic are not these Neotypologies or Neotypological Opposites as we are given, to believe through Knowledge.

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The Lack of the Semantic is only one: the KNOWLEDGE!
And nothing else.

The Knowledge is the Neosemantic, which reflects, through the Mirror of the Semantic, the Infinite of it, therefore the Neotypological Opposites which are thus also found at the Neosemantic level, but ONLY reflected, by the Knowledge, as being the Neotypological Opposites, and in no case as being the Semantic itself, as they are found in the Semantic.

Therefore the Purpose of the Lack of the Semantic is the Knowledge, and the Semantic is composed of the infinity of Neotypological Opposites.

Thus the Semantic is the infinity of Neotypological Opposites, for the Knowledge that becomes Neotypological Opposite for these through its own Lack which became Neosemantic which will determine the Periodic, as being another Lack of the Knowledge, thus another Neotypology towards it, fact which means that any Event or Phenomenon is Atypological toward Knowledge, therefore, their characteristics are never in concordance with the characteristics of Knowledge.

Therefore the Semantic is the Typological infinity compared to the Knowledge which becomes the Neotypological Lack which determines an Neotypological Periodic towards it, but Typological compared to the Semantic through Event and Phenomenon, which belongs to the Periodic.

However, the first Event is structured at the level of the Neosemantic as a Lack from the Semantic.

The Event and the Phenomenon are only within the Knowledge.

They are not in any form in the Infinite Continuum, than highlighted through the prism of Knowledge.

The Primordial Event is precisely the Lack, from the Neosemantic which through succession of events determines the Periodic.

To be Typological compared to the Semantic means to be Neotypological compared to the Knowledge and vice versa.

These characteristics imply the Event and the Phenomenon as actually being an Neotypological Opposite of Knowledge, even if it has a part of it.

This principle reminds us the fact that whatever defines the Infinite becomes Neotypological towards it, even though has the Infinite itself, and does nothing but to determine another part from the Infinite.

Thus, the Infinite circle always closes toward a new and new opening.

In conclusion, Knowledge is a Neotypology of the Semantic, through the Neosemantic taken as Lack, but viewed only from this perspective, because Knowledge can also be a Primordial Element that has its own characteristics, and this Primordial Element will develop in its own Matrix, Semantic, Neosemantic and the Periodic, which will have this development.

In this paragraph I refer to the Phenomenon of Knowledge itself or to the Knowledge taken as Phenomenon, which comes from the Neosemantic taken as Lack.

I do not mean Knowledge from the point of view of the Primordial Element, a development that I will talk about in the next pages.

Thus any Lack is an Neotypology compared to the Typology from which it originates.

From our point of view the one that provoked the Neotypology is the Knowledge, so the Lack in itself is the Knowledge, but just as well it can be and one from the infinity of Neotypological Opposites compared to the Typology of the Knowledge, and in that case in the Semantic it remains next to, the infinity of Opposites that became Typological and Knowledge,

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and the Neotypological quality of Lack will be received by one of the former Neotypological Opposites of Knowledge, the Knowledge becoming Typological, next to the others Typological Opposites towards Semantic.

In that case, Lack is no longer Knowledge, but is defined as being one from the infinity of Typological or Neotypological Opposites, depending on who specifically defines Lack.

If the Lack is defined by Knowledge all the other Opposites are Neotypological towards it which becomes Neosemantic, and if it is defined by any other Opposite of Knowledge, all other Opposites towards that one, become Neotypological.

Therefore the Lack is determined by the difference between Typology and Neotypology respectively between Semantic, Neosemantic and Periodic.

In this case, in which the Semantic Typology is defined as being the infinity of Opposites among which and the Knowledge, and the place of the Lack is defined by another Opposite than the Knowledge, then the Neotypological Neosemantic will be defined through the Opposite which represents its Lack itself.

This Opposite will be the one that will contribute by another Lack from itself to the determination of the Periodic, respectively of the Event-Phenomenon duplex, with the entire range of succession of events and her transformation through a single Phenomenon into a new Event.

This succession of events, in case in which is not a Lack from Knowledge, longer can it be determined as a particular Event?

It must necessarily that a certain Event to be and Known, for to evolve as such in a succession of events to define a Phenomenon or No?

The question is not as simple as it seems, because if we compare the infinity of Events and Phenomena that alternate in nature without to have self-awareness, it makes us wonder if it is possible.

From the many examples we could take a waterfall that flows.

The number and succession of the swirling waves are not aware of this aspect and yet it occurs.

Even if it occurs and they are not aware of the aspect itself, the one who becomes aware of them (Man) determines them through his own experience, through Knowledge, from a phenomenological point of view, both their value and their initial significance on a certain axiological scale compared to other similar phenomena.

As Knowledge is neither linked to the brain (the material part being non-existent from all points of view in Coaxialism) nor by logic, this being only a simple instrument, it means that, the cascade with its swirling waves which alternate menacingly toward the rocks, ideally, it exists only as the basis of a Phenomenon of Knowledge although the Event itself, as and the Phenomenon, but especially the elements participating in it are not Aware of his production.

It is a disturbing thing that we will eventually have to attribute to the Typology of Knowledge as being a Neosemantic Typology compared to the Semantic Neotypologies in which the Neosemantic is mirrored.

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3.3.CHAPTER III
THE INFINITE AND KNOWLEDGE

All that is on the side of Knowledge becomes its Typology being considered a Lack from Neosemantic, and all elements of the Neosemantic become Neotypologies, being the opposites of Knowledge.

Again, are not Neotypologies, and in the moment in which another element is reflected in Semantics, and Knowledge is in Semantic, then all others become Typologies and the other Neotypology.

In conclusion, it depends on what point of view we are looking at.

When the Knowledge is in the opposite camp it will automatically become an Neotypology if we call the other camp Typology or Typology if we call the other camp Neotypology.

The Neotypology and Typology are not similarly with the Semantic and the Neosemantic, in the sense that everything belonging to the Neosemantic must necessarily be Neotypology and vice versa.

This fact is also due to the possibility that alongside Knowledge in Neosemantic, to be and other forms which are Opposites of Knowledge, but being in Neosemantic (in the case in which the Knowledge is in Neosemantic) they are of the same Typology with the Knowledge even if they are opposite.

Thus, the opposites can be both Typological Opposites and Neotypological Opposites.

I have talked about the Neotypological ones so far, being characterized through different Typologies compared to a Typological Opposite but about the Typological ones I have not yet made a definition.

The Typological Opposites are those that have similar characteristics but different Forms. By Different Form, it is understood another Form than Knowledge in the present case.

What exactly can different characteristics and different Forms have in the case of Typological Opposites?

If we take as a reference the Knowledge we will observe that these Opposites can be entirely something else than Knowledge, therefore they will not have as Purpose, the knowledge of a particular subject, even though they will define, from a Typological point of view, the reflection in the Mirror as being a Purpose for to define a new Form completely opposite to Knowledge.

Another question that is asked is the fact, if when the Knowledge is in Neosemantic it is alone there or always accompanied by its Typological Opposites like when it is in Neosemantic it must be accompanied also by its Typological Opposites and those of Neosemantic becoming Neotypological?

When exactly is Knowledge in Neosemantic and when is it not?

When are the Opposites, Typological towards the Neotypological ones, and when are Neotypological towards the Typological ones?

First of all, Knowledge does not have how to be the only Opposite, which is in Semantic or Neosemantic, like the others are not alone in either Neosemantic or Semantic.

Since the Typological and the Neotypological Opposites are of an Infinite number, it means that both the Typological and the Neotypological ones are Infinite in number, but be

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careful, I use the number term although at this level the numbers have not yet appeared, and the term of infinity does not mean numbers, but exactly Typologies and Neotypologies.

Thus, Typologies and Neotypologies are the pillars of the Infinite, being both, an Infinity, in a word without end.

In this case, the Semantic becomes a Mirror, only, referring to Knowledge and only to this one without to become thus and for any other Typological or Neotypological Opposite.

Since the Infinite is based on the two terms, namely on Typology and Neotypology, this fact means that under the umbrella of the Infinite what is Neosemantic will be a Lack from Semantic, and this Lack from Semantic will determine the Periodic, or the characteristic, without end, of the infinity, which is its main Typology.

Once the Periodic becomes the main Typology of the Infinite, in which it can never be found, no other Form from the Infinity of Forms, it turns out that both the Knowledge and the other infinite Typological and Neotypological Opposites will never be found in the Periodic.

Once we have established this desideratum, we will find out when namely one of the Typological or Neotypological Opposites can become Semantics or Neosemantics, what namely determines them to be in such a certain state and according to what?

I have previously stated that the Periodic represents the personal Typology of the Infinite, but let us not forget that the Infinite appears to us thus due to knowledge, because if we use another Opposite of it it is certain that neither the Periodic, the Semantic, the Neosemantic or the Infinite would not exist.

But because we are human beings, we can only observe this on the basis of Knowledge and therefore we will use absolutely every application according to it.

Thus the Periodic being the only Typology of the Infinite, will determine its reflection in all the other Typologies or Neotypologies of the Opposites.

As the Periodic is never stable but Periodically, it will always change its quality towards the Typological and Neotypological Opposites.

By changing this quality, once, it will be "reflected" in certain Opposites so that it will determine them as belonging to the Semantic, and once to the Neosemantic.

This is the mode of "functioning" of the Infinite only through the Elements of Knowledge which in turn is one of the Infinity of Primordial Elements.

Why is it that we put in the quotation marks the two words, namely "reflect" and "functioning", because they are two figurative terms in the sense that we cannot see through the Knowledge another more concise way of representing something that is reflected in something else, but which in reality does not use reflection, because it is only within the appanage of Knowledge, and not in the one of the infinity of Typological and Neotypological Opposites compared to it, so I used it as a figurative term and put it in quotation marks, as well as we have done with the other term, namely "functioning", because neither can it be in that place, because in reality the infinite does not "function", it is eternal there.

Even the word "is" at that moment becomes improper as Existence appears as a determinant at another level more distanced from the one at which we are now.

Because things do not stop here I must return to the example of the waterfall.

It is not aware that it flows, and makes and provokes waves to hit the rocks.

Man is aware of this aspect.

Then what is the waterfall itself actually?

I have concluded that it is Knowledge and it is part of its arsenal.

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Then how can be Knowledge, which has no connection with the mind of man, but man is aware of it?

In my other books I explained as concisely as possible the Awareness-Knowledge phenomenon via an Element-Domain.

All this happens under the aspect of Knowledge, the cascade being nothing but an Awareness transmitted as being Knowledge to another Fingerprint, which is not Man, but whose content is perceived by Man as a foamy waterfall, etc., once Man sends his this Awareness, that will be received by its Mirror which is the planet or the world in which it is.

We can see how different the process of Knowledge can be.

Returning to Lack, the Neosemantic will always be a Lack, an Neotypology of the Semantic, and the elements of the Semantic will become Neotypological only when they become part of the Lack.

Regarding the Periodic, this is an Neotypology of the Neosemantic which is in turn an Neotypology of the Semantic, therefore the Periodic is only half Neotypology towards the Semantic and total towards the Asemantic.

This gives it and the character of Periodic.

By the example above I have explained that the Event does not occur only consciously, to define the Knowledge, but its elements (of the Knowledge) can be produced and unconsciously or with different representations depending on the receiver.

In this case being the Man.

Any Event-Phenomenon of the Periodic occurs Atipologically only on half compared to the Semantic and total compared to Neosemantic.

This shows us that when Knowledge becomes Lack, as in the case of the Human World or our planet, any Event-Phenomenon automatically becomes Neotypological compared to the knowledge itself, which in order to be Known, should first and foremost as in place of the Neosemantic, characterized by Lack, not to be anymore, precisely the Knowledge but another Opposite of the infinity of Opposites of the Infinite.

Then the Events - Phenomenon could be Known because the Periodic would no longer become totally Neotypological compared to the Knowledge.

This Neotypology consists and is summarized as and in the case of the example above.

If it were not reported to our world, the Knowledge as Neosemantic, then the Awareness-Knowledge phenomenon would no longer occur and I would implicitly Know the Infinite with its full range of elements.

But once the Knowledge itself becomes Neosemantic and Neotypological towards the Infinite, the Periodic in turn, becomes Lack and Neotypological compared to the Knowledge, and the Event-Phenomenon can no longer be highlighted in any form as Knowledge, but Lack of it.

Hence the entire pleiad of Illusory worlds where the Illusion of Life prevails, and the successions of events are recessed in dimensional frames of spatial-temporal type of our world, frames that further blur the view and so, distorted of what, should be Known.

Everything that takes place and in our world is totally unknown to us, because the successions of events do not belong to the Knowledge, but to other elements neotypological opposed to this one.

The Awareness Process is an Neotypology compared to Knowledge which is reflected distorted in an element with the role of Mirror, precisely because the Mirror represents the Typology itself of the Semantic, and, the Knowledge is the Neotypology represented by the Lack of the Neosemantic, and, the process of Mirroring is reversed and distorted.

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The Neotypological (Neosemantic) will never be able to Mirror in Typological (Semantic) without the result of these mirrorings to not be rendered inverse.

However, if we consider and the Periodic, the result becomes quite catastrophic.

I spoke in the previous pages about the fact, due to the case in which the Lack (Neosemantic) is no longer defined by Knowledge, would the system initiated so far be the same of type, Semantic (Typological), Neosemantic (Neotypological), Periodic (Event - Phenomenon).

My answer was yes!

Only, in this situation, however, there would be some changes due to the Periodic, which, being formed of Event-Phenomenon, at a time in case when the Knowledge would become Typological in the Semantic, thus, a member with a "veto" right of the Semantic Mirror of the Infinite, the Phenomena would become immediately known next to Events and the successions of events that define them.

Once they become Known, would automatically disappear the difference of the Awareness-Knowledge process via a Mirror Element, and once with this and the quality, of reflection in a certain Mirror.

By disappearing the Mirror it would disappear by default and the Semantic Mirror of the Infinite, so the Semantic is the Mirror only when its Lack is knowledge and never otherwise.

If the Mirror disappears, would the structure of the Periodic of Event-Phenomenon disappear or not?

As we have stated, Events and Phenomena can occur and independent of the act of Knowledge by Man, see the example with the cascade, but nevertheless and they are ultimately elements of the Knowledge through the Awareness that produces them, being part as elements of the Awareness.

Once such elements are present, it is useless to say whether the Periodic would change structurally or not.

Of course, yes!

In that case, the Eveniment-Phenomenon duplex would disappear, being completely replaced by other structures, but be careful!

Even if all of these were to disappear and be replaced by other structures once with the passing of Knowledge from the Neosemantic (Lack) level into a Semantic one, all three basic levels would remain unchanged as a system, only structurally, total changes would occur.

By this I mean that both the Semantic and the Neosemantic as well as the Periodic would remain the same only their structures would change.

Moreover, the Neosemantic would be a Lack from Semantic, like the Periodic from the Neosemantic.

Thus viewed from the point of view of Knowledge, the Infinite appears to us under the mask of the Event-Phenomenon type, respectively of succession of events.

It is more than likely that and the temporal dimension is also a reflection of our world in the Semantic Mirror of the Infinite, and I say this, because our world, we want, we don't want, is not a distinct world from knowledge but rather a world of the Knowledge.

Even though I gave the example with the waterfall, the waves certainly do not know that they fall into the precipice and form the waterfall, but we know.

We will say that also the waves belong to our world.

Of course, I will answer, but, only in the moment in which, we human beings know this with the help of Knowledge.

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If we, human beings, would have no idea of those waves that break of rocks, forming a cascade, surely we would say that they do not exist and therefore do not belong to this world of ours.

Consequently, our world is a world of knowledge that extends to where we can Know it based on our senses.

Perhaps what we do not Know but we may find out that and what we do not Know is, also in this world, still belongs to this world? Not!

I say it as resolutely as possible.

Everything that belongs to this world must be Known because the world itself is a world of Knowledge.

If something is not Known and afterwards it will be Known, it will belong to this world only when it will become Known.

In another hypothesis, perhaps even and in these moments, (more than sure) we are surrounded by all sorts of successions of events, which cannot be Known, of other and other phenomena, that determine things or other aspects reported to knowledge.

This does not mean that all these belong and to our world even if by their presence these are involved in the good or bad course of this world.

Here I do not necessarily refer to Angels or supernatural characters, but from a philosophical point of view I want to make a parenthesis and to this aspect which can very well (and is) to participate in certain successions of events which in turn determine Phenomena.

Even so, it is sufficient to speak of, a succession of events, or phenomenon, because then we necessarily involve the Periodic, together with it the Lack from Semantic , so the Neosemantic and of course the Semantic, respectively the Semantic Mirror of the Infinite and therefore, the Knowledge.

However much we would like to make a distinction between Knowledge and our world, this is impossible because our world is a world of Knowledge.

In another order of ideas, another question that is necessarily asked at this moment is the relationship between Knowledge and Logic.

I have also said it in other books of mine and I repeat it and in this one: Logic has nothing to do with Knowledge.

Logic is nothing more than a **game** of the Happening, and everything that appears to us Incidentally is due to the Illusion of Life, because the Unique, Incidentally, is our Creator Factor, along with the other Creator Factors from the infinity of Creator Factors and Unique Incidentally.

Therefore, Logic exists only as a simple game of the Illusion of Life.

The notion of Incidentally cannot be given to Logic because it would become a Creator Factor.

If, by absurdity, we name the Creator Factor as being the logic, then the Illusion of Life would no longer exist and the Logic from this would disappear completely, but and more, the Logical Coefficients within the Knowledge process would disappear, because, they would no longer be structured within a level of Knowledge.

In **Coaxialism** I talked extensively about the elements of the Open Knowledge that come from the state of fact of Our matrix and the elements of the Closed Knowledge that come from Our Creator Factor.

Our Creator Factor, together with the infinity of Creator Factors, are the unique Incidentally, and therefore are the only ones that can be classified in determining of some actions

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of Logical typology, determining and influencing the elements of Knowledge through the elements of Closed Knowledge in the case of Our Creator Factor, to which are added and the elements of the Open Knowledge of Our Matrix.

This shows us that the only Logic that can be structured as such is that which takes place within the perimeter defined by the Creator Factor in Knowledge, by the appearance of the Levels of Knowledge or of Awareness as I have called them in other books, and one of these holds in its composition the infinity of Logical Coefficients, and in Logical Coefficient 2, good-bad, beautiful-ugly, is reflected and our world.

Therefore, although we live our own Illusion of Life, practically our own dream it can be structured, illusory, on certain logical landmarks given by Logical Coefficient 2.

Attention!

The Knowledge, Generalized, Typological or Neotypological, depending on a certain landmark, Semantic or Neosemantic, Open or Closed, has nothing to do with Logic, than to the extent of the structuralization, Incidentally, of some of its elements on certain levels that can be treated Logically !

Why?

Because Logic cannot function in any form without the Incidentally Factor.

3.4.CHAPTER IV

THE RULE OF THE THREE ANALOGIES

Logic must be first and foremost: Incidentally and not Destined, because if it is Destined any arrangements can be made according to the destination and not by Happening, thus being absolutely possible any statement, be it Logical or not.

The elements of knowledge are not Incidentally, they being, definitive, but especially, defined by the Semantic Mirror of the Infinite, which immediately gives them the aspect of Destination totally opposite to the Happening.

This fact moves away totally the Logic from the Knowledge.

Even the Typological or Neotypological structuralizations of the Semantic or the Neosemantic, through the Periodic, can not determine Logical structures, because they are not subject to the factor of the Happening, than to the Destinatorium one, which sets a destination.

In this context, what determined the occurrence of the Happening and once with it, of the Logical Coefficients through which the Phenomenon of Knowledge is perceived?

First of all we will have to go on the scale of "Creation", that is to say at the "Ego" of the Primordial Factor, of the Primordial God.

This "Ego" said, both the Instinct that determined it and its Absolute Truth.

He denounced!

The denunciation is no longer a Destination but the Predestination of the Happening that has been highlighted with the atemporal appearance of the Infinity of the Creator Factors.

Why is Denunciation, Predestination and not Destination, what has changed this aspect of vision on the elements of the Knowledge, which, as I have said in book Death, Nothingness, Un-nothingness, Life and Bilderberg Group, belong to the Universal Pure Language?

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What exactly caused this aspect, that the Knowledge to be filtered by a certain Logic, within a Level of its, defined by the worlds of our Creator Factor?

I've arrived at Denunciation.

The Denunciation itself involves Awareness.

An awareness element was reflected in the Mirror of Knowledge becoming "Ego" of the Primordial Factor.

This Element of Awareness is Not an Element of the Knowledge!

The Awareness Elements become Elements of Knowledge only when they are reflected by the Mirror of Knowledge and once with this reflection each Awareness Element receives an Element of the Knowledge according to what he means.

The Awareness Element is NOT an Element of Knowledge, but once reflected in the Mirror of Knowledge it receives one of the Elements of Knowledge that becomes compatible with the Awareness Element and through this compatibility it can, at another level much "lower" (there is no up or down, I use figurative), be created an **Analogy** of compatibilities which leads to structuralizations of the type of Logic, and thus the Logical Coefficients were formed.

Returning to the Destination which the first Awareness Element had, which was the "Ego" of our Creator Factor, being once reflected, in the Mirror of Knowledge, and if we remember the fact that Instinct and Absolute Truth have determined this Destination (see Coaxialism), this fact takes us to the source of Destination, namely to Our Matrix.

What exactly determined this source which is Our Matrix?

What exactly has determined the infinity of Matrices, among which also Our Matrix, if not, the Typological-Neotypological-Semantic-Neosemantic Analogy of the Periodic, among the elements that belong to the Knowledge.

What namely determined these Elements of Knowledge?

The Periodic, I will respond.

He is the one involved in determining of new and new Elements of Knowledge through the Infinite of which it is part, having as a motor: Lack!

This fact leads us to the conclusion that the Analogy between the Elements of Knowledge due to the Periodic has determined the Matrices, which are, also Elements of the Knowledge, and more than that the infinite totality of the Matrices equals the infinite totality of the Elements of the Knowledge and consequently, each Element of the Knowledge through the Periodic Neotypology of Analogy becomes a Matrix.

Why Periodic Neotypology and not Semantic Typology or Neosemantic Neotypology?

Because the quality of ANALOGY is given only by the Periodic which is in turn, a Lack from Semantic and Neosemantic.

Thus all the Elements of Knowledge are Neotypologically Analogous.

By Analogy is meant the similarities, complementarities, dissimilarities, which at the group level become precisely similarities, because the dissimilarities of some elements if they are similar and to other elements, these are similarities, but also the links of any other type, Typological and Neotypological between the Elements of Knowledge at all levels: Semantic, Neosemantic and Periodic.

Therefore each Element of the Knowledge being a Matrix, our Matrix has its Typology to determine the denunciation through Instinct due to its Analogous qualities.

What does this thing mean?

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The fact that Denunciation is a result of what Our Matrix means associated by Analogy with the Instinct and Absolute Truth, which are two other Elements of Knowledge different from that of Our Matrix but which have been reflected by it on Analogical basis.

The structuralization of the Primordial Denunciation eventually led to the Creator Factors and Unique Incidentally and implicitly to the occurrence of the Happening.

As the Elements of Knowledge are infinite and the Happening is also an Element of the Knowledge in its turn only that in its "amorphous" phase of Element of the Knowledge, it does not determine, the Meaning of Happening, totally opposite to the predestination, which we Know.

In that phase it can determine any other Meaning.

How it was reached, as precisely here to determine this Meaning and precisely to the Creator Factors?

Also due to the Analogous Typologies of the Elements of Knowledge, namely, once formed by Our Matrix, "Ego" of the Primordial Factor or of the Primordial God, the same Analogous Typology intervened at the level of the Creator Factors.

How?

The "Ego" of the Primordial Factor is an Element of Knowledge that, if it had not entered into Analogy with Our Matrix, it would not have become this "Ego"!

This fact means that not only once with the Analogy of the Element of the Knowledge of Our Matrix was the "Ego", denouncer as an Element of the Self-knowledge, but and before of this, being one from the infinity of Elements of Knowledge.

If it had not been the Neotypological Analogy of the Periodic, it would not have been possible to achieve similarities and "reflections" through the Periodic between the Elements of Knowledge.

I put in the quotes "reflections" because I use it figuratively and not at the own way.

So, even the "Ego" of the Primordial God of Our Matrix "existed" as "Ego", so as a mere Element of Knowledge before being Denounced through Analogy by the Periodic which is responsible for these qualities including Analogy.

In a word, All which are, but especially, All which are not, absolutely and including Everything, were before of to BE!

This maxim is one of the most important of Coaxialism.

Then what exactly caused that All of these to be and why?

More than that, what are in fact the Elements of the Knowledge within themselves?

May they still represent exactly what they represent filtered through the prism of the Illusion of Life by the human being?

To the last question the answer is short: NO!

Man sees the reality in a way, through the prism of the Illusion of Life.

However, as I said before, not even, we cannot create coaxiological applications upon other systems, different from Semantic-Neosemantic and Periodic, because we can only use Knowledge.

I also said that if we did not filter Everything through Knowledge, neither these would no longer be involved in the application, their place being taken by other possible systems.

Returning to the question above, what exactly are the Elements of Knowledge in themselves, we will need first of all to know what they are not.

First, these can not be associated than through the Semantic, the Neosemantic and the Periodic.

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The Periodic is the one that realizes Analogous structuralizations between the Elements of Knowledge and never the Semantic, which takes the place of Mirror in which the Neosemantic is reflected.

All these Elements of Knowledge will submit to the Phenomenon that has become an Event and implicitly to the succession of events, of the Periodic, without being able to evade from these as long as their filtering is done through the Knowledge which, after all, is also such an Element of the Knowledge as all other Elements of Knowledge.

Thus, no Element, will not be able to have its own structural system than on the one through which it is filtered as a landmark having and this one, in turn, its own landmark: *Knowledge, in this case.*

This means that "something" filters an infinity of Primordial Elements, as we can call them, and these in turn receive certain notations, such as the significance of becoming a CERTAIN Matrix, a certain "Ego" of a certain primordial factor from the Universes developed by a certain Matrix, etc.

That "something" that filters these Primordial Elements for now, they becoming Elements of Knowledge only after they are filtered by the Knowledge through this one, that "something" being through the Knowledge, the Periodic, the succession of events, Event - Phenomenon.

What exactly did this one determine from the point of view of Knowledge?

Here intervenes a sinuous path, as the Semantic appears as the Mirror role of the Neosemantic which will determine the Periodic, which through the Event-Phenomenon duplex will be able to Analogically filter all other Primordial Elements that have become Elements of Knowledge once filtered through Knowledge.

We could say that Analogy is that "something" that intervenes in the transformation of these Primordial Elements into Elements of Knowledge.

From the point of view of Knowledge, and from the level of the Periodic, yes!

The Analogy can successfully have this task, but thinking even more structuralist, what namely has determined the Analogy, but all the others that determine it, even if the word, determines in itself, can only be used figuratively, because All are determined long before of to be.

Then?

The Analogy is a result due to the Event - Phenomenon, of the Periodic.

It means that any similarity or connection between two Elements of the Knowledge is an Event in itself which after its events succession, determines a certain Phenomenon.

Thus, the Analogy is the one that will determine the **Denunciations of Predestination**, regarding other and other successions of events that will be finalized starting from Our Matrix to the "Ego" of the Primordial Factor, to the Creator Factors among which, the Our Creator Factor (Our God), with the development of his Knowledge Closed, implicitly with this of the Person, of the Personalizations, that each receive a Notion, and one of the Notions, of the Personalizations of the Person, being and our Existence, in which there is an infinity of worlds structured at different levels of Knowledge, among which and our world at the Logical Level of the Knowledge, respectively of the Logical Coefficient 2.

Where Logic begins is and the Illusion, because Logic itself does not exist, it being a premise of Illusion.

No Element of Knowledge is structured after some logical model or another, but according to the model of the Analogical Denunciation of Predestination, a model that precedes and implies the Predestination on which will transform her into Destination, but only with a

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particular Purpose, that, of to represent the Infinity of Knowledge in an Infinity of Forms in new and new possible aspects.

Thus, Everything is formed starting from Our Matrix to all which are, but especially which are not, but which were long before being!

I repeated this maxim of mine to return more easily to the basic structuralist level, namely to the Primordial Elements, that is, the infinity of Elements that will become Elements of Knowledge once they will be filtered by it.

What determined that "something" for the Primordial Elements to receive their main function, namely the Analogy that to precede the Denunciation, which will precede, in turn, the Predestination and Destination?

For now, we know well how the Analogy seen through the filter of Knowledge is formed and which are its predecessors.

But before it was formed from the point of view of Knowledge, what namely gave that impulse to the infinity of Primordial Elements, so that at least at the level of the Knowledge to appear the Analogy and once with this the quality of the Primordial Elements to filter each other?

The answer is: THE INFINITE!

It is responsible for the "filtering" ability of the Primordial Elements.

How?

1) THE ANALOGY OF EVERYTHING: It is defined through the fact that any Primordial Element is always located IN the Infinite and never IN its exterior, because if we assign to, the Primordial Infinite, the Notion of EVERYTHING, and only from this point of view, never a Primordial Element can not be outside Everything, by which and he is finally identified.

Thus appears the First Analogy or the Analogy of the Everything.

Thus, each Primordial Element will have to be found or to be in All the other Primordial Elements, even if there are Neotypologies between them, the reflection will be done through a Common Primordial Element that will have a double quality of Typology compared to the two Neotypological Elements between them.

Only the Typological Elements, between them, can be found themselves some in the others.

2) ANALOGY OF KNOWLEDGE, where in this Everything, appears the Semantic, Neosemantic and Periodic as a result of the Lack from Semantic, which from the point of view of Knowledge, takes the place of Everything.

It is valid only within the Primordial Element of Knowledge.

3) ANALOGY OF THE PREDESTINATORIUM DENUNCIATION: implies the succession of Events and of course the Eveniment-Phenomenon duplex.

These three Analogies are the engine that leads to the development of all the Universes of Knowledge, they being followed by an infinity of other Analogies, but at other levels reported from a structural point of view.

And this, it is valid only within the Primordial Element of Knowledge.

The rule of Analogies is: An Analogy always determines it and unconditionally on the other, to infinity, structuring the Infinite.

At the origin of Everything but only and only from the point of view of Knowledge, there is the Rule of the three Analogies, namely: An Analogy always determines it and unconditionally on the other one, to infinite, structuring the Infinite, which is defined through the three Analogies, through Everything, Semantic, Neosemantic, Periodic and Denunciation, and, the

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Denunciation Predestinates Everything in the Mirror of Knowledge, reflecting the Elements of Knowledge from Before It!

That the Infinite is defined through Everything, Semantic, Neosemantic and Periodic we have found out, but how is defined through Denunciation, once it is responsible for Predestination, Destination and finally for the whole "development" of the worlds starting from the Matrix and to the smallest bit of dust in every corner of the Universe.

Leaving the poetry aside the Denunciation does nothing but determine the Infinite through the Knowledge, to distinguish him from the whole pleiad, of elements of the Knowledge that will follow, having and matrix characteristics.

The Denunciation will consequently determine the matrix characteristics and once with them the infinity of independent developments through the Knowledge of each Matrix or of each Element of the Knowledge that is filtered by this, otherwise it would have been a Primordial Element.

Thus it is seen that the Denunciation, defines just as well, the Infinite in Knowledge, as well as Everything.

Everything defines the Infinite through the filter of Knowledge with predilection as being a constantly expanding exterior, neosymptotic that cannot be overcome and which, no matter how hard, it is trying, to be reached through some tangent to this, intervenes automatically the asymptotic function of the Everything, that of never being able to make a tangent with anything else apart from, its own characteristic, that of Infinite.

In reverse is produced on the basis of the third Analogy and in the case of the Denunciation, a function as asymptotic as that of the Everything from the first Analogy, because the Denunciation only determines the Infinite from another angle, namely not from the inside to the outside, as the first Analogy of Everything does, but from the outside to the inside through the Denunciation which, as asymptotically, will build a new and a new structure at Infinity, a structure based on diversity that can never be reached.

The Asymptotic function is found through the First Analogy of Everything in all the other main Analogies of the Primordial Element of Knowledge, respectively in the other two Analogies that belong only and only to Knowledge.

This fact does not mean that the Asymptotic Function is not found and in the Analogies of other Primordial Elements different from Knowledge, only that on these Analogies the human being will never be able to Know them, because they do not belong to the Knowledge.

The Asymptotic function is and the main characteristic of the "Infinite Continuum" but I will talk about this in the following pages, a feature that is perpetuated through different ways depending on the type of Analogy and of the Primordial Element in which, this takes place.

For the Primordial Element of Knowledge, the perpetuation of the characteristic of the Asymptotic Function consists, in the Everything, about which I have already mentioned previously (Analogy 1), in Semantic, Neosemantic and Periodic (Analogy 2) and of course in Denunciation and Predestination (Analogy 3).

The Denunciation and Predestination implies and the Periodic from Analogy 2 only that, on its duplex which consists from Event -Phenomenon, the Denunciation intervenes directly to define the Predestinatory character of what will become determined.

"Will become" is again inappropriate because we do not use the temporary dimension yet but there is no other way to explain this intervention in one way or another.

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It is only now that we can understand why the Asymptotic Functions in Coaxialism are needed and what namely they determine by the rule of the three Analogies, and more than that by the three Analogies themselves, namely nothing more than a new structuralization of some Elements of the Knowledge, which are, before being the Knowledge infiltrated with them, or better said, of, to pass through the filter of Knowledge becoming Elements of Knowledge from Primordial Elements.

All this is due to the Asymptotic Function and the three Analogies.

Thus the "Ego" of the Primordial Factor "was" before being reflected here by this world, before being determined by Our Matrix and by Instinct through Absolute Truth, before being the Knowledge infiltrated with Him.

This "Ego" of the Primordial Factor, just like and the "Ego" of our Creator Factor and Unique Incidentally, just like and the "Egos" of the infinity of the Creator Factors and Unique Incidentally, just like and the Person, the Personalizations, the Notion and the Notions, just like and the Existence with its infinite worlds, just like and our world, just like and us, every being in part whether we are Human or animal, just like the most insignificant bit of dust from this world or from any other world, ALL but All these were BEFORE to be Our Matrix, "Ego" of the Primordial Factor, of our Creator Factor (Our God), of the infinity of other Creator Factors, of the Person, the Personalization and the Notion, of the Existence, of ours, of the beings whether we are humans, plants or animals, ALL these were BEFORE BEING US!

We Are From Before Us!

As strange as it may seem, but each of us are a certain Element of Knowledge that we have thus become from the Primordial Element and we have this role in one world or another due to the Three Analogies and more importantly due to the Asymptotic Functions.

Immediately a new question arises in this case, namely, what distinguishes us from God if we see that neither God is not above us or of the most insignificant bit of dust ?

What I believe is the distance that each Typological or Neotypological Opposite has towards Knowledge.

All I think is that the smallest "distance" (I put in quotation marks being used figuratively because there is no space at that level), between Knowledge and the first typological Opposite, defined as Element of Knowledge, is precisely Our Matrix, following the entire pleiad of Typological and Neotypological Opposites filtered by the Knowledge which and she in itself is an Element just like and the Man, a plant or an animal.

The greater the "distance" between Knowledge and its Opposites, the more and their place in the pleiad of levels of Knowledge will be more insignificant.

This fact indicates that Man is really on a level very far from the Element of Knowledge itself.

The same thing happens and in reverse.

And Knowledge is reflected in turn in Man and thus she finds her world in Man, but just as insignificant just as the Man has it in Knowledge.

However, one thing remains to be clarified, namely, Man is a plurality, is not an archetype.

In this world billions of people live and the future announces us that their number will continue to grow.

In this case how exactly can we talk about the Primordial Element, Man or of the Element of Knowledge, Man?

Shouldn't we use the plural?

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Not in any case.

In this aspect, the Analogy also intervenes.

How?

I have talked before about Typologies and Neotypologies that are realized between the Elements of Knowledge especially, but these can equally well be and between the Elements which are characterized not only through Knowledge but also through their quality of Primordial Elements.

By excellence the Rule of the three Analogies as well as the Three Analogies are defined only through Knowledge and not through other Primordial Elements.

Man is part of the "other Primordial Elements" range.

Once there is such a plurality of human beings in this world of Knowledge, it means that Man in itself as a Primordial Element or as Primordial Elements if we refer to each Human Being exists as being an Neotypological Opposite very far from Knowledge.

Why?

Because the Primordial Element of every human being must first and foremost be reflected in a Common Element, in which all the Primordial Elements can be reflected, which only in this way can be found in the Knowledge.

According to the First Analogy each Primordial Element must be in all other Primordial Elements.

In this case, Knowledge intervenes as, a Primordial Element.

This fact shows us that Man is Neotypological compared to Knowledge, because it is found in billions of human beings in this world of Knowledge.

Thus Man will need a Common Primordial Element (Intermediate) which to be Typological for both the billions of Primordial Elements of human beings, and for Knowledge, (that is to intermediate the retrieval of these Primordial Elements that represent the Self of the human beings in Knowledge according to the First Analogy), the other Primordial Element in this case.

Thus, the Primordial Common Element of Man gives to the Primordial Elements Neotypological compared to Knowledge, the characteristic of Typology if all the billions of Primordial Elements gather the characteristics of the Common Element, that of Man.

Thus the Knowledge becomes Typological compared to the Primordial Element that was before Neotypological, but the Common Element typologized him.

Therefore the Common Element has the characteristics of Man and only this one, without any other Element which becomes Element of Knowledge through it.

Personally, I think this is the reason for the hostility of this world to Man.

Namely, the fact that the Self of Man is in a total contradiction with the characteristics of Man, always feeling closed and unable to understand, the character of Nonsense and petty of this world, which, whatever one would say is a diabolical one, and, by no means, a welcoming world.

How could Man turn this Inferno into Paradise?

Perhaps only if it were Typological through itself and not through a Common Element as in the First Analogy.

In another book I talked about the restrictive nature from Man, about the quality that he should have in this world in order to be happy and which he should develop, namely his sacerdotal quality, which Man, I think he forgot, throughout history.

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What implies such a quality, than of to be restrictive with its own quality of Man, which in fact does not belong to his Self, but to a Common Element which is Typological with Knowledge and only thus can be found in this.

What happens to the part of the Primordial Element of the Self of Man that is found in other Primordial Elements different from Knowledge compared to which this is Typologically directly without the need for a Common Element?

Does the Self of Man live unconsciously in parallel more lives?

Yes!

But not the Self of Man, but the acceptation generalized by Self, that the Primordial Element of the Self of Man gives, which, in addition to it, the same Primordial Element that gave the Self of Man can have an infinity of other denominations of Self, other than the Self of the Man, which becomes of Man only through the Element Common which is thus found in the Common Element of Knowledge.

Each Primordial Element in particular has an infinity of Selves that are found in an infinity of Common Elements thus becoming each a certain Self, such as the Self of the Man, the Self of the cat, the Self of the poplar, etc., where each one in part, the cat, the poplar, Man, etc., have their own Common Element.

The Common Element is the one that makes, Typological, through its own Typology, the retrieval (interdependence) between two Neotypological Primordial Elements between them.

Thus, Each Primordial Element is found in another Primordial Element if they are Neotypological between them through another Primordial Element that has the quality of Common Element between the two which are Neotypological between them, but become Typological through the Common Element.

Being an infinity of Primordial Elements, to say that half of the Primordial Elements would be Typological between them and half, Neotypological would mean to we divide the infinite into two and thus to we have two infinite.

This urges us to accept the fact that an infinity of Primordial Elements are Neotypological between them, and an infinity are Typological, so an infinity of Common Elements is necessary in order to make the two infinities find between them and thus to can become interdependent, according to the First Analogy.

Thus, once there are an infinity of Common Elements, for each Primordial Element in part, or more correctly said, each Primordial Element has and the characteristic of being a Common Element, but also a Word of Universal Pure Language, it means that each Primordial Element in part will it reflected in an infinity of ways through the Primordial Elements which have the characteristic of being a Common Element to become Typological with the whole infinity of Neotypological Primordial Elements, without taking into account that that Primordial Element will be reflected and in the infinity of Primordial Elements, where the quality of the Common Element is no longer necessary, because compared to this infinite group of Primordial Elements, the respective Primordial Element is Typological.

Thus, each Primordial Element will have two ways to reflect, the first, namely the direct mode, without intermedium of a Common Element, in the case that, are Typologies between the Primordial Elements and the respective Primordial Element, and the second case is the indirect one, through intermedium of the Common Element if between the respective Primordial Element and the other Primordial Elements in which the reflection is made, are Neotypologies.

Once what and the Primordial Elements in which the reflection is made through intermedium of the Common Element are infinite, then it means that and the number of the

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Common Elements is infinite, therefore each reflection will be made through intermedium of an other and another Common Element, because it involves another and another Primordial Element Neotypological compared to the respective Element, discussed.

However, any Common Element can make Typological the reflection of billions of Primordial Elements, but only within a single Primordial Element, as is the case of the billions of people in this world where each one in part has its own Self.

Because a bunch of so many Primordial Elements have been found through the Common Element, Man, the only one that has and gives the others human characteristic, in Knowledge.

Who is that Common Element - Man?

The Common Element - Man is the God of Man!

Every thing, object, being, whether it is part of the world of plants, animals or humans, has a Common Element of its, from the infinity of the Primordial Elements.

By Self is meant a Primordial Element that is reflected through a Common Element in a certain world of another Primordial Element, such as is the Primordial Element of the Knowledge from our world.

Let us not forget the Imprint and the Karmic Imprint of Man and of every other being, who will follow the Self passed from one Common Element or another, always.

The Self of Man is a Primordial Element, which can mean anything, being a Word that has a Symbol and a Meaning in Universal Pure Language.

The Self is found in the World of Knowledge, so, of the Primordial Element of Knowledge only through the Common Element through which the Self becomes Typological compared to the Primordial Element of Knowledge.

When the Self is reflected in another Primordial Element this Typology compared to the Primordial Element of Knowledge is no longer necessary and therefore another Common Element intervenes.

No matter which is the Common Element by which the Self becomes Typological compared to one Primordial Element or another, the Karmic Imprint, or what the Man has imprinted in Existence, it will follow the Self, transcending from the Existence which is a level of the Primordial Element of the Knowledge, where this one is reflected, through the same or another Common Element.

The Karmic Imprint will be the Trace in the Form of which the new reflection of the Self will develop.

This Trace (Karmic Imprint) will always be with the Self of Man or any other Self in the case of another Trace, like a shell of the Self.

The place, where it will be reflected, the Self of Man or any other Self after "Death" in other levels of Existence or in the levels of another Primordial Element different from the Primordial Element of Knowledge, depends on the Expression or Consciousness of Universal Pure Language.

In the event that it will be reflected in another Primordial Element different from the Primordial Element of Knowledge then and only then will the Common Element be changed, moving to the God of the new status of the Self.

Even the Primordial Element of the Self of Man is God for the infinity of Primordial Elements compared to which this becomes a Common Element.

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When we speak of the Primordial Element of the Self of Man, we are actually talking about two Primordial Elements, respectively the Primordial Element of the Self and the Primordial Element, which is the Primordial Element Common between the Primordial Element of the Self and the Primordial Element of Knowledge, being the Primordial Element of Man.

When the Self passes through its reflection from the Primordial Element of Knowledge and no longer requires the Primordial Common Element of Man, then the Man disappears from Self.

Only when the Man disappears, from Self, will disappear and the God of Man from Self.

The self is the reflection of a Primordial Element within certain levels of another Primordial Element or in other Primordial Elements, but which always has its own identity through the Karmic Imprint that will follow it eternally, being the Eternal Trace which each Form will leave, in which it will be realized a certain reflection of the respective Primordial Element through a Common Element in the case of Neotypologies or without that Element in the case of Typologies.

Thus the Self is the identity given by the Trace of the Karmic Imprint, which transcends where the Primordial Element (the Word of Pure Language) is reflected at other levels of the same Primordial Element or in other Primordial Elements.

The Self is above all a transcendental identity, which includes in its Karmic Imprint all other reflections of the Primordial Element which belong to one Self or another Primordial Element which belongs to another Self, in other Primordial Elements or within the same Primordial Element, but at the levels different, such as in the case of the Existence at different spiritual levels of the Logical Coefficients, etc.

Any reflections that occur between two or more Primordial Elements but which do not have a "history" or a Karmic Trace of them, do not have, not one Self of theirs, until the Karmic Trace is formed.

Through the Karmic Trace, the respective Primordial Element will form its sum of its own reflections having an infinity of Selves, in its turn, an infinity that is in fact its own Self or its own Karmic Imprint.

The Karmic Imprint of Man is the UNIQUE CONNECTION that the Self of Man or of any being or thing has, with the Universal Pure Consciousness and the EXPRESSION of Universal Pure Language.

Because through the Karmic Imprint it contributes to the identity of the Self of the Primordial Element, which is made up of an infinity of Selves, where each one in turn has reflected in other and other Primordial Elements or levels of these, contributing through their Karmic Imprints to the Karmic Imprint of the Primordial Element, the only one able to carry a Symbol and a Meaning, within the Universal Pure Consciousness created from the Universal Pure Language.

If the Word (the Primordial Element) is the retrieving in the other Words (Primordial Elements), the Karmic Imprint, the one which gives the Self- identity, and consequently of the Self, is the result of the reflection of the Word (the Primordial Element) in the other Words (Primordial Elements), just as the Universal Pure Consciousness is the result of Universal Pure Language and not Universal Pure Language (the Words or Primordial Elements) the result of Universal Pure Consciousness.

Through the Karmic Imprint and the most insignificant thing apparently, it becomes part of the Expression of Universal Pure Language, and this Expression is precisely the Universal Pure Consciousness.

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It is the only connection, because it is the Trace of all that resulted from the Form of a reflection of the Self (Primordial Element and Word of the Universal Pure Language) through the Common Element, in another Primordial Element (Word) such as is Knowledge in the case of the human being.

The Karmic Imprint, thus becoming the Trace in whose form the Self will be, thus the Karmic Imprint will be the Imprint of the birth of a new Man, or whatever else, depending on the Common Element by which the Self will be reflected, thus becoming Typologically with the Worlds of a Primordial Element (Word, in the great EXPRESSION of the Universal Pure Language.

What exactly determines the Self (the Primordial Element concerned) that has a Symbol and a certain Meaning in quality of a Word of the Universal Pure Language, to be reflected in a certain Primordial Element or another, as is in this case, Knowledge?

The answer lies in the Universal Pure Language whose code cannot be deciphered by the human being because knows only a very small part of a single Word of this Language, namely from Knowledge.

The Universal Pure Language has its own Universal Pure Consciousness by which it exclaims a certain Expression.

In order for this Expression to can be exclaimed it is absolutely necessary that the reflections or interconnections of the Primordial Elements (the Words of this Language) occur only and only in a certain order well established by the Universal Pure Consciousness which, as I have said, has NO connection with Logic.

3.5.CHAPTER V
THE COMMON ELEMENT

The Typology and the Neotypology are not characteristics opposed between them only within the picture of Knowledge in quality of, Elements of the Knowledge.

These (the Typology and Neotypology) can be opposite characteristics and within the Primordial Elements which have nothing in common with the Knowledge in the case of other pictures, in which the Knowledge no longer appears, only the First Analogy is valid, namely that all the Primordial Elements must be found between them through Typology.

Why?

Because all of these Primordial Elements are opposites infinite in number, to each other.

But according to a principle of Coaxiology, each opposite has at infinity another opposite identical with him, which denotes the fact that always, that opposite from infinity will be Typological with the opposite in which all the other Primordial Elements must be found, but, not being that Primordial Element in which it has to be found, but its opposite.

That opposite at infinity will always be a Common Element for all other Primordial Elements that will have to be found in its opposite from infinity.

This rule being valid for all opposites of the Primordial Elements from infinity.

Therefore, the law of the Common Element is: Each opposite which is at infinity compared to other opposite, becomes Common Element compared to it, being Typological, and having the quality to reflect all other Primordial Elements, in the opposite which is at infinity, of

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the Common Element in order to fulfill the First Analogy in which each Primordial Element must be found in the other.

The Common Element of Knowledge compared to the Primordial Element which is the Self of Man, is the opposite of the Knowledge that is at infinity from this, and which has the total Typological quality towards it, but nonetheless not being Knowledge.

This means that the Common Element of Man for the world of Knowledge in which it is located, is the opposite of it located to infinity, it is the God of Man.

In this case, the God of the cat, or of the goat or the daffodil, the rose, the mountain, the rock, the absolute all that exists are other Common Elements, but they are, the same, the opposite of the Knowledge that is at infinite, so all that Common Element with the Man?

The answer to this question is trenchant: No!

No way.

Each archetype has its own Common Element. The rose, on his, the goat, on hers, the cat the same, etc.

How can all these be located to infinity compared to Knowledge, as infinite opposite of its?

It is possible, because, according to the asymptotic function, the infinite is endless, just like two straight lines that approach continuously but never meet.

Thus all those Common Elements of the mentioned Archetypes are integrated as being opposites within that "continuum" of the two straight lines, "continuum" which cannot be defined in any way bounded as being a certain number in itself, or a certain limit from where is no longer anything, or on the contrary something else starts and at the respective border there would be and the unique opposite infinite to the knowledge that would be the only Common, Typological Element compared to it.

Things not only are not so, but they are completely opposite, since we cannot talk about that limit within the "continuum" that lies between the two asymptotic lines that approach at infinity, but without being able to they unite again it means that in the respective "continuum" there can be an infinity of infinite Opposites of Knowledge.

This radically changes everything because it implies without the power of denial and the fact that Everything that represents the infinity of opposites constituted from the Primordial Elements, and these opposites, can be within that "continuum" and therefore all can be Typological in their turn, no longer being necessary the Common Elements.

The answer, and this time, is negative, because even though the Neosemantic as being a Lack from Semantic, belongs only to the structures perfected through the Knowledge, even though I initially introduced Neotypology as being the Lack from Semantic, the Neotypology is just as well and before the Semantic, alongside Typology, first of all, any opposite becomes Neotypological compared to another opposite.

Only two opposites that are at infinity become Typological between them, so they can have one compared to another the quality of, Common Element.

This first and secondly, Neotypology is in fact at the basis of Everything, of the Primordial Elements, because it is the quintessence between the "Infinite Continuum" and the Primordial Element that is delimited outside this "Continuum" but at the same time as being finite, determined and structured into infinity.

To be better understood, each reader will have to imagine an infinite scale of Primordial Elements where, each one in part is opposed to the other, having oppositions of certain degrees, but all Neotypological, because the Typological intervenes only on the line of the "Infinite

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Continuum", by the fact that any opposite at Infinite is identical to its opposite that is to infinite, compared to this one.

They are identical but not similar, which denotes that they are nevertheless two Primordial Elements, in our case identical, therefore Typological, but not the same Element, being separated through Infinity.

Thus the Typology is always given by the Opposites that are in the "Infinite Continuum" some compared to others, and the Neotypology is given by the opposites that are not on this line of the "Infinite Continuum" but are determined as distinct structures, some compared to others.

The Typologies and Neotypologies are transferred and within the worlds determined by the First Analogy, so by the "retrieval" of the Primordial Elements, some in others, to form, a UNITARY EVERYTHING.

According to the above it means that each Primordial Element has its Typological opposite at the Infinite, but attention, not only that opposite but all the other opposites, which are on the line of the "Continuum".

And again we return from where we started, to the cat, the rose, etc., which are also found in this world of Knowledge.

However, according to the First Analogy, as well as of the "Infinite Continuum" within that "Continuum, there can be an infinity of opposites.

Thus each opposite (viewed by us through Logical Coefficient 2) is bipolar, that is, it possesses both the Typological characteristic towards other opposites and the Neotypological one.

This gives him the opportunity TO FIND its BALANCE, in each, another opposite, depending on the distancing, that is between the two within the Neotypological system.

For example, if two opposites are Neotypologically distanced from a third opposite, even though all three are Typological within the "Infinite Continuum", the third will find itself in a higher posture in the two opposed compared to the two between them.

Thus it is demonstrated why the cat, the rose, other and other representations of our world have certain characteristics regarding this world and not others.

The fact that Man is an important pawn in this dream given by the Illusion of Life, means that, like the third opposite, the Common Primordial Element of Man is "closer" in its Neotypological phase of Knowledge than the Common Primordial Element of the cat.

From here the relative diversity of the world in which we dream we live begins.

More than that, if we were thinking through another Logical Coefficient, respectively 5, then alongside Typological and Neotypological would there still be at least three such characteristics that the Primordial Elements could have?

The answer is that in that case there should be three other additional characteristics, because the two fundamental characteristics viewed from the filter of the Logical Coefficient 2, the Typological and Neotypological, are characteristics that represent the totality of the possibilities of being a generalized opposite, compared to an other opposite.

What does this mean?

First of all the fact that at the levels of the Typological and the Neotypological there are other and other characteristics that each one has, in part, but all the others can be divided only within the two great classes, which define the opposition of a Primordial Element or Element of Knowledge, etc, compared to another.

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If we were thinking with a Logical Coefficient 5, surely the two groups, from opposition, the Typological and the Neotypological one would be reduced to 5, or 7 if we were thinking with a Logical Coefficient 7.

Why Typological or Neotypological, though?

Firstly, because in our world, the human being cannot divide the opposition between two Primordial Elements unless these are Similar (Typological) or Non-similar (Neotypological).

Within the Typologies or Neotypologies there can be hundreds or thousands of other characteristics, but all of them are ultimately reduced to, the similar and the non-similar, just like all are reduced to, good - bad, beautiful- ugly or other such examples.

This fact highlights us a rather interesting aspect of Neotypologies and Typologies, namely that, viewed through a much greater Logical Coefficient the interdependence between the Primordial Elements on the basis of the Common Element is getting bigger and bigger and thus at infinite level not only by "Continuum" Infinite", but also at the level of infinity of other opposites of the Typologies and Neotypologies in case they would be filtered through the Infinite Logical Coefficient, it would mean that there are an infinity of such fundamental characteristics for each Primordial Element in part, and thus not only that each Primordial Element, in part, is also a Common Element for Typologies and Neotypologies, but more than that, it is a Common Element for All the Typologies and Neotypologies of all the other Primordial Elements, and even more than that it possesses all other characteristics at infinity, other than Typologies and Neotypologies.

Thus Everything is One and One is Everything.

In fact what exactly is a Primordial Element and how this "film" of the differentiation of the Finite by the Infinite was unfolded?

As in the case of Typologies (Similarities) and Neotypologies (Non-similarities), and, this highlighting of finite compared to infinity occurs only within the Logical Coefficient 2, and correctly, it would be, not within it, but through its filter, because in reality does not occur, such a thing, because if we introduce again the same stratagem, of highlighting at infinite of the Typologies and Neotypologies, we will notice that alongside Finite and Infinite, will appear as many other opposites of theirs, as is the number of the Logical Coefficient.

Therefore for the Logical Coefficient 5 we will have three more opposites of the Finite and the Infinite, as of the good and the evil or the beautiful and the ugly.

So, filtered this problem through the Infinite Logical Coefficient we will see that alongside Finite and Infinite we will have an infinity of such opposites of theirs.

This means that in this case we are again on the red carpet of the "Infinite Continuum" or in other words of reducing Everything to Infinity, where the Finite or any other opposite of it is nothing but an Illusion given by a certain Logical Coefficient.

I say "certain" because all other Logical Coefficients greater than 2 will be able to define finiteness.

In other words, Logic is always reduced from where it started to nothing, in fact to the eternal "Infinite Continuum" where she alone asserts its own inefficiency by reporting on herself as being a mere instrument of Illusion, in the case of the human being of the Illusion of Life.

What exactly should Logic do to become from a simple instrument of Illusion in a Pure Consciousness of Universal Pure Language, where each Primordial Element is a Word in part?

For this reason, the Logic should to not get lost in the "Infinite Continuum" but the Asymptotic Functions to can be described with the illusory lucidity of its self-control, which is as untrue as possible.

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Logic is lost in the biggest trap that even Knowledge can stretch for her, namely in the set of Laws.

Laws are logical structuralizations that possess a certain enunciation but which, precisely by their enunciation itself, become ambiguous to the logic that supports them.

The most important example is that of the "Infinite Continuum" which from a logical point of view is structured as being a law, but which in turn precisely by its own enunciation of "Infinite Continuum" it can NOT be a law because it is lost in its own structuralization, starting with the Typologies (the Similarities), the Neotypologies (the Non-similarities) and continuing with the infinity of their opposites, a fact which establishes the denial of any law and more than that, implicitly of the logic.

If we conclude as law, the law itself, and we determine it to be a Primordial Element on the basis of an enunciation like this, "whatever defines a structure is law" we would immediately reach the opposites of this enunciation (although we could use any other enunciation possible).

These opposites surpass each other at infinity so that we once again reach the same "Infinite Continuum" where the law itself disappears by the nonreporting at an opposite of its own.

How so?

Does the same duplex Event -Phenomenon repeat as in the Periodic of Knowledge?

In no case, it is not necessary the occurrence of no Event or Phenomenon, because all these are anapan of the Knowledge and of no other Primordial Element.

Once the landmark to which the enunciation of the law itself is reported does not exist, he being in an "Infinite Continuum" this means that in fact, neither the law itself not "exists" (I put the quotation marks because I use figuratively the Existence being impossible for me to I express otherwise) and this leads to the fact that once the law does not exist, does not exists, nor the logic, as being a law after which the Primordial Elements surpass.

Thus, at the level of the Primordial Elements, does not intervene neither a law and nor a logic.

The only thing where all these appear is in the worlds of Knowledge where, apparently, Everything is produced under the impetus of certain laws being controlled by the logic of the Logical Coefficient on the basis of which the act of thinking is performed.

Then what exactly determines the Pure Consciousness of the Universal Pure Language consisting of the Primordial Elements which are actually the words of this Language?

Since we cannot speak of law nor of logic in the case of Universal Pure Language, we will have to report to what this Universal Pure Language is reported, namely at the "Infinite Continuum", in fact the only possible landmark within this dissertation.

This thing in turn makes possible the fact that the entire Universal Pure Language is based on the "Infinite Continuum", which becomes the Pure Consciousness of the Universal Pure Language in which this one is located.

In a word, the Pure Consciousness of Universal Pure Language is precisely the "Infinite Continuum".

However, when we speak of Consciousness as being an association of characteristics (cognitive, volitional, affective), in the case of human beings through Logical Coefficient 2, but in the case of talking about Pure Consciousness of Universal Pure Language, what characteristics should this to fulfill in order to be the legatee of the Everything, from all that are, but especially all that are not?

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Going back to what I said before, the Universal Pure Consciousness of Universal Pure Language is the "Infinite Continuum".

To speak, about her characteristics, we must first of all talk about his characteristics.

What would these be?

I mentioned about **the Asymptotic Function** namely the two straight lines which however much they approach each other, they never touch.

It is true from our point of view one of these characteristics is **the Asymptotic Function**.

Another characteristic of the "Infinite Continuum" is that of a landmark of negation.

Another characteristic of the "Infinite Continuum" is that of landmark of negation.

The Landmark of the Negation, a term I use for the first time, is that landmark which, by the reporting to the Landmark of the Negation of any other landmark, the latter disappears, being considered to can not be landmark.

This characteristic becomes the main cause for which the logic but also any notion of law is nothing but a simple instrument of Knowledge.

Another important characteristic would be that of **Structuralization**, by which absolutely any structuralization is maintained despite the Landmark of the Negation which absolutely cancels any laws or enunciations, precisely by this cancellation.

If it were not the Landmark of Negation, the characteristic of Structuralization would have disappeared immediately, since the law through its logical enunciation does nothing but to annihilate the characteristic of Structuralization.

How, exactly?

By the characteristic of Structuralization is meant first of all the characteristic of the "Infinite Continuum" of having a structure of its own, on the basis of which it "develops" its own characteristics.

From what namely, this structure of the Universal Pure Language is formed ?

Which are the Words of this Universal Pure Language?

Of course, they are the Primordial Elements.

The characteristics of the Primordial Elements consist of the Typologies, Neotypologies and other infinite opposites of thereof.

How could a certain Typology be maintained as being an enunciation of a law once it is removed from the beginning precisely by its reporting in quality of characteristic of a Common Element compared to an Neotypology which in turn "develops" new and new associations?

Even in such cases the enunciation would be accepted but not when All the Primordial Elements are found in All the Other, see the First Analogy, and more than that All are in Everything and Everything in All and Everything is precisely the "Infinite Continuum"!

However, any characteristic in itself is not an enunciation.

It cannot be a law?

Of course, yes, but absolutely every characteristic is ultimately reduced to the structure of the "Infinite Continuum" which is not a structure that can be defined, but an undefined one.

Thus, the fourth and one of the most important characteristics of the "Infinite Continuum" is, the **Undefinition**.

Thus, the Structuralization always tends asymptotically towards defining its characteristics but they are always separated by the Undefinition.

Therefore sent again through the Asymptotic Function, to the Negation Landmark for a new Structuralization!

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This is the way in which the "Infinite Continuum" can be defined whose basic characteristics are based precisely on the continuous redefinition of the enunciations of the new laws, which define new characteristics but only in the Structuralization phase, to become at endlessly, Undefined.

Although I wrote in another book that one of the basic characteristics of the Infinite is the Mirror, I cannot deny, but this characteristic becomes valid, only reported to Knowledge and the Primordial Element of Knowledge.

As each Primordial Element in part will find its own basic characteristic of the Infinite, but only from its point of view and by no means of the Infinite, because the characteristics of the Infinite not filtered by any other Primordial Element are the four: the Asymptotic Function, the Landmark of the Negation, the Structuralization and the Undefined.

Everything we saw at the "Infinite Continuum" seems a non-sense at first sight, but precisely this non-sense becomes one of the meanings best defined even by the instrument of Knowledge which is logic.

How namely?

Without trying to enter one way or another deeper into Coaxialism, I will try to define the following enunciation about characteristics.

This is: **-All that is behind Everything will once become Everything, just as Everything which is behind the worlds of Our Matrix has been before, Everything.**

This enunciation sends us to the fact that everything what surrounds us is from before us, after us and possibly once with us.

How would all these be possible if we accepted the rigidity of characteristics and laws, including of logic?

Of course, they would not be possible precisely because Everything in the acception of any logic is that "Infinite Continuum" which is above EVERYTHING, in EVERYTHING and can no longer be, no other EVERYTHING before EVERYTHING, because he is EVERYTHING.

Through the State of Conception, it is precisely this desideratum that I wish to discuss it, and more than that, to demonstrate that in Phenomenological Coaxiology, logic is a simple instrument of Knowledge, and that, each law is reduced in relation to the "Infinite Continuum" to nothing and thus no enunciation would not be valid, so implicitly neither the characteristics I have mentioned so far, then what, exactly are these characteristics used in this philosophical debate if not characteristics?

And I, until now, have named them characteristics.

Now the characteristics are no longer characteristics just because we cannot determine the "Infinite Continuum".

3.6.CHAPTER VI
THE PRIMARY STATE OF CONCEPTION

The human being par excellence will never be able to determine the "Infinite Continuum" for the simple fact that he cannot Know the Infinite.

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This thing leaves her, prey to the logic and laws, that have appeared from the enunciations of logic.

Everything we define as being a "characteristic" is nothing more than a form of logical enunciation based on a certain law.

Since these are not, in fact, when we report to the "Infinite Continuum" than some simple fumes carried by the wind, what, namely, are the "characteristics"?

Viewed through the filter of Phenomenological Coaxiology, the characteristics are Primordial Elements that thus become through a Common Element compared to which this has a certain Typology highlighted to another Element to which the respective characteristic "refers", and thus it fulfills a certain **task** on, that Element.

The task is in fact a kind of characteristic of the characteristic, in fact the task is responsible for reducing the enunciation regarding self to a simple approach that has as landmark the "Infinite Continuum", which and he, in turn, *has* the **four basic characteristics**, where the task of each one is to differentiate from the other in order to reach the Undefinedness, and thus the process resumes again, starting with the Asymptotic Function, passing to the Landmark of Negation, Structuralization and again to Undefinedness.

What namely can be the task than the cause of a new cycle of Everything, for to define with the help of the Undefinedness, the "Infinite Continuum".

In this case means that the Task is Cause or Effect of the Characteristic?

To use notions such as Cause and Effect in this example, at this level seems ambiguous to me, because the Task of a Characteristic can never be a Cause based on which a certain effect occurs, not because from a logical point of view it would not be so, but precisely because we cannot use the logical instrument, precisely because we are at a level where this one does not have its place, not yet appearing as an instrument of Knowledge.

Thus notions such as Cause and Effect fall from this demonstration.

Then what can be the Task of a Characteristic if this is not the Cause which to precede a certain Effect which to deviate over the cycle of Everything regarding on the course of the four basic characteristics of the "Infinite Continuum"?

How the Task can't be a Cause or an Effect, it can be a Purpose?

Can the Purpose belong to a certain logical structure which to precipitate itself depending on the enunciation of a law?

Not!

I say this knowingly because within Coaxialism, the Purpose appears from the level of Our Matrix which has been called even a Matrix -Purpose, without its Purpose being subject to any law in itself or to any enunciation of this law because it is due to the de facto configuration of Our Matrix, which allowed such a development which to degenerate into enunciations and laws much "later", once with the appearance of Truths, which to follow to the Absolute Truth, which also appears only after the Matrix-Purpose defines Instinct, and barely this will be the one able to define barely the Absolute Truth.

I personally do not think that the Absolute Truth can determine a law because for this at least two terms are needed in addition to the Absolute Truth, namely, the enunciation and the work, the Phenomenon, the Event, the Object, the Being or anything else upon to which, to take place the enunciation endorsed by Absolute Truth.

While immediately after the occurrence of the Absolute Truth, appears the "Ego" of the Primordial Factor and once with it the Knowledge of this "Ego", therefore the Absolute Knowledge within our Matrix.

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Once with the Absolute Knowledge and the Absolute Truth, appears the Original Thought, once with this, the Neonational Truth and then, immediately, the Person with its Personalizations who due to the Illusion possess another type of Truth, namely the Notional Truth.

Any law and implicitly any enunciation of its, will have to be accepted by one form or another by Truth, in order to become law and to be subject to a certain logic, which is not the case in the respective level, where, the Task of a main Characteristic of the "Infinite Continuum" is devoid of some form or other of the Absolute Truth, this appearing once with one from the infinity of Matrices but, attention, each Primordial Element in turn becomes a Matrix, precisely due to its characteristic of to become a Common Element, and to be both Typological (Similar) to other Primordial Elements and Neotypological (Non-similar) to other Primordial Elements.

About this aspect, only from now on we will discuss more.

What we are referring to now, namely the Task of a Characteristic, it can be stated that there is NO Cause or Effect, instead this Task has a Purpose, and the Purpose is to perpetuate the Cycle of the four basic characteristics of the "Infinite Continuum", by which Everything from behind Everything becomes again Everything in front of Everything, but it turns out that Everything is in All and All are in Everything.

From this moment we can move on to how it unfolds the occurrence of Matrices, Truths and other developments, within the Matrices, starting from the Primordial Elements and from their basic characteristic of being Common Elements.

Each Primordial Element, becomes Man, cat, plant or whatever else according to the Common Element in which it is found for to become Typologically with another Primordial Element that will develop within its Matrix what the Primordial Element that was reflected through the Common Element will initiate.

The Primordial element is the one responsible for the Self of Man or of any other being, thing or phenomenon.

Once they have been sifted through a Common Element, the Common Element is the one responsible for what it will be, for the identity it will have in the worlds of the Primordial Element Matrix, the Self sent by the Primordial Element that was reflected through the Common Element.

Each Primordial Element in turn develops its own Matrix, as is and a Common Element, but also an Element that seeks another Common Element for to become Typological compared to the Primordial Elements for which it is Neotypological.

Thus each of us, the people, who are in this world possessed by the Matrix of the Primordial Element that was Neotypological to our Primordial Element, thus it being forced to develop a new Typology through a Common Element.

This does not mean that we humans do not have and other Primordial Elements that use our Primordial Element as being a Common Element or more than that, it does not mean that and we humans or animals, plants or any thing or object, has not its Primordial Element which to be and Matrix in its turn and thus develop its own worlds.

We are at this moment in the Matrix of a Primordial Element that has developed the Knowledge because this Primordial Element belongs to the Knowledge.

In this context, the State of Conception would include only the "Infinite Continuum" and once with it its own main characteristics: Asymptotic Function, the Landmark of Negation, Structuralization and Undefinedness?

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But, the first phases from within Knowledge, namely Semantic, Neosemantic and Periodic, would not do in one way or another from the State of Conception?

Is the State of Conception not defined as being Everything and Everything from behind Everything?

How far does it actually extend?

It is a question at which we will have to first of all think a little about the Purpose above that we find in the Task of characteristics and about which I have stated that it is the one to redefine the Cycle of Everything endlessly, namely from the last characteristic, Undefinedness, it goes again to the first, namely to the Asymptotic Function and then to the Landmark of Negation, to the Structuralization and again to the Asymptotic Function.

This Cycle of the Everything continues at Infinity, being the main one defined as **the Primary State of Conception**.

When we use terminologically the idea of cycle, but especially that of the Cycle of Everything, we refer to an Everything, which at a given moment ends, immediately intervening, in its place, another Everything.

The question that arises but which I have asked and before, but in a different form, this Everything, is not everywhere?

If it is everywhere, does it suddenly disappear and a new one appears in its place?

The answer to this question is as follows: Everything does not suddenly disappear, because it is not dimensioned by any temporary dimensional form, nor does it suddenly reappear.

That Everything is actually the "*Infinite Continuum*" which "Continues" endlessly.

That "Continues" in this case, represents the Cycle of Everything and the eternal Everything from behind Everything, because Everything is above Everything, it "covers", practically Everything, but then where has "place" and Everything from behind Everything?

The "Infinite Continuum" is part of the Primary State of Conception, which has the four main characteristics.

The first characteristic is the Asymptotic Function, a characteristic that is also reflected within the Knowledge, that is to say, of our Matrix or also within other Matrices, which each one, in part, are Primordial Elements and Common Elements at the same time.

The characteristic of the Asymptotic Function once being moved to other Matrices, each one in part will have its own mode of "development", but all will achieve this development starting from the Asymptotic Function.

Within the Knowledge, the Asymptotic Function is based on the Rule of the three Analogies, therefore even, on the three Analogies.

The first Analogy being that of Everything, which we see him reflected in Knowledge, the second Analogy being that of the Semantic, Neosemantic and Periodic, and the third Analogy being that of Denunciation and Predestination.

If we want to make a remark comparatively, we notice that the First Analogy is in fact the first characteristic of the "Infinite Continuum", and the other two Analogies are different from the characteristics of the "Infinite Continuum", since here the Semantic, the Neosemantic, the Periodic, etc, no longer takes place, but nevertheless the Asymptotic Function is that responsible and of development of the other two Analogies on the "Infinite Continuum" model, fact which leads to our reasoning, through the Logical Coefficient 2 that: the "Infinite Continuum" is everywhere and within Knowledge, being the "foundation" on which this Knowledge is built.

Thus the Purpose of the "Infinite Continuum" is precisely to "Continue" endlessly, its own EVERYTHING, which is reflected in All, among which also at the level of Knowledge.

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This continuation is done by the intermedium of the characteristics of the four, or the basic characteristics, but passing from the first characteristic and reaching the second one, we notice that the Landmark of the Negation of which I said that *is that landmark, which through the reporting to itself of any other landmark, the latter disappears, being considered to can not be a landmark.*

This determines along with the characteristic of Structuralization and of Undefinedness the whole range that will reflect the perpetuation of the "Infinite Continuum" by always bringing the Everything behind the Everything, which was in fact in the Everything.

The "Infinite Continuum" is also in that Everything from behind him because he is Everything, but with All this he must perpetuate and therefore he does not "recognize" the whole Everything.

I put in the quotation marks the term "recognizes" because we can not otherwise define based on our Knowledge than through this term, but he is not the correct one, since "Infinite Continuum" cannot "recognize", but determines new and new matrices through its own state, that of to perpetuate.

Any perpetuation is made by "recognizing" new and new landmarks, while the Landmark of Negation from the "Infinite Continuum" precisely this thing he does not want to do, he opposes totally, and from this opposition is determined the third characteristic, namely Structuralization, a characteristic that denotes a structure of its in itself that will eventually be Undefined, precisely as on the basis of the Asymptotic Function, this Structure will take it from the beginning, being again rejected, but and created, through the Negation of the Landmark of the Negation.

It is very interesting, how, precisely the Negation is responsible for the emergence of a new structure, so if it were to we emphasize what is the main characteristic that determines the perpetuation within the "Infinite Continuum" I would suggest at first all four, because each one in part is equally important in this process, but nevertheless the perpetuation itself is disposed first of all by the Landmark of Negation, where the "old" landmark is volatilized, causing a new Structuralization based precisely on the denial of the "old landmark".

How, exactly?

Very simple: Once the place is left "empty", through denying the "old" landmark, even that "empty" place is actually a new place.

Being a new place he is "full".

Again, the quotation marks indicate the figurative approach of the case.

Therefore, the Primary State of Conception is the state that foresees the "Infinite Continuum" with Purpose and its basic characteristics, those that lead to the infinite perpetuation of that "Infinite Continuum", and, the Secondary State of Conception starts from the level of the Primordial Elements, of the Common Elements and of the Matrices (even though I used three names, all three are one, because each Primordial Element is also in the other two names) and it is carried out on all levels developed by each Matrix, in part, starting in the case of our Matrix with the Semantic, the Neosemantic and the Periodic, continuing with the Denunciation and Predestination up to the level of the Primordial Factor, and of the worlds of the Creator Factors.

I have stated that the God of Man is the Primordial Element which becomes a Common Element for the Primordial Element of Man.

This means that billions of Primordial Elements have found in that Common Element the only means of becoming Typological, compared to the Knowledge.

Why?

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For the simple fact that there are billions of people on this planet, where each has its own Self, so a Primordial Element that is reflected in Knowledge through that Common Element, responsible for human characteristics.

Even in the Christian Bible it writes that "God made Man in his image and likeness", I would add that also the God of the cat or of plants or things or other and other, representations, made them in their own image and likeness, their God.

Why?

Because God is actually that Common Element.

The Common Element is the one that gives its Typological characteristics to the Primordial Element (in our case the Knowledge) compared to which it has in turn Typological and not Neotypological characteristics.

Does this aspect reveal that the Self of every thing, object, being or any representation in this world has Neotypological characters in relation to the Typology of Knowledge?

Not all, except those that are par excellence a lot of such Typologies, because the Common Element has the task of transforming the Neotypological Typologies of other Primordial Elements and moving them Typologically here for example in our world.

What Primordial Elements are Typological with the Knowledge or our World that belongs to this one?

The answer would consist in those Primordial Elements that are reflected in this world as being singular.

If we observe everything that is the being and it has access to Knowledge in one way or another, it is in the plurality phase in this world.

I don't know what access to Knowledge has an insect for example, but it knows how to avoid certain kidnappers, it possesses certain instincts, even though Knowledge (so much we know now about this tiny world of insects), is only in an instinctual primary phase.

As the degree of Knowledge increases at other and other beings, the more intervene a greater number of elements which belong to this world.

What does this thing mean?

The fact that the human world is not the same as the insect world for example?

As much as we laugh, at such a question, the human world is the same as the insect world only that the Common Element of man has given him a certain Typology compared to the Common Elements of insects which have given them other Typologies compatible with our world of Knowledge.

Everything that seems unique in this world is not reflected on the basis of a Common Element so it does not have a God?

Regarding the idea of God I will return immediately after answering this question.

Yes, everything that is unique has the greatest chances of not being determined by a common element.

But let's see if we truly discover a unique element in this world.

Let's take an ocean.

He is unique as a Man, but there are more oceans as there are more People.

Let's take a mountain, or whatever, and see how hard it is to discover something unique that doesn't belong to any species or race or to any other possible association.

What results from this?

The fact that nothing is unique and everything in this world comes through a certain Common Element, so each has its own God in its own image and likeness.

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Then who is in fact the true God?

The God of Man is the Common Element of Man.

Can this one have discretionary powers in this world that can help Man in distress?

Given the fact that through its are reflected billions of other Primordial Elements, in this world, I think so, but how have power and the Gods of other and other living beings from this world.

Moreover, I tend to believe that true dialogue with the world in which we live can only be achieved through God, that is, of our Common Element that gave us the Typology compared to this world.

Whatever we do, every action we take is done through our God.

Does this mean that and the hateful deeds are done, also with the help of God?

As much as we would like to deny this, because we want to have something pure and righteous at least in the person of our God, the answer is: YES!

Everything absolutely Everything in the world of Man is carried out through the Common Element which is our God of People, just as everything that an insect or cat performs is done through the Common Elements which are the Gods of insects or cats.

Does this lead us to see where the Devil from the Common Element is?

I said it again and I repeat it in this book.

If it were not the Devil, there would be no Evil that could be reported to Good.

The Common Element for Man from the point of view of his Typology is also Devil but also God.

The Self of each Man is a Primordial Element which is and a Matrix but also a Common Element (God and Devil) for other and other Primordial Elements which are also in their turn Common Elements, and Matrices.

What exactly is the Self of a Man?

If and he is a Primordial Element that has and the quality of being a Common Element but also a Matrix, does it mean that each Self becomes a God for, other and other, Primordial Elements?

Does it mean that in Man are found other and other worlds?

Then also in Man are both the Devil and God, so inferno and paradise?

I also said that the Typology of Man gave it to us, our God, which is our Common Element that makes us Typological of the world of Knowledge.

Well, Man is not the same with his Self, because his Self, as I have said before, is quite another Primordial Element, compared to Man which is the reflection of that Primordial Element in a Common Element.

The qualities and characteristics of the Man belong to the Common Element and not to his Self.

For this reason the Self of Man has no connection with Man except that it becomes the "soil" on which the Common Element (God) builds its own Typology in order to become accepted by the world of Knowledge and thus to fulfill the First Analogy which says that each Primordial Element must be found in another Primordial Element, or Everything is in All and All are in, Everything.

Thus the Common Element of Man is responsible for its characteristics, and when we speak of Man we are actually talking about the Common Element of Man and not of his Self.

As a remark, the Self of Man is nothing but a part from the respective Primordial Element, which is found in the Common Element (the God of Man), to become Typological with

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the Knowledge, but beware, other and other parts of that Primordial Element, are and they, in their turn, reflected in other and other Common Elements to become Typological with other and other Primordial Elements, as well as, other, Primordial Elements, use as the Common Element the Primordial Element of the Self of Man.

Everything I explain in the present work is under the apanage of Logical Coefficient 2, but for another type of Logical Coefficient, Everything in All and All in Everything is quite different being another opposite of All for Logical Coefficient 3 and an infinity of opposites of All for the Infinite Logical Coefficient, which once again, denotes the undoubted characteristics, undeniable of the "Infinite Continuum" which once they being thought through the Infinite Logical Coefficient, all the infinity of opposites of the Everything and All is again reduced to a single opposite of the Infinite Everything, in a word to a new Cycle of the Everything, or to bringing back the Everything from behind the Everything.

Thus God is according to the Common Element and the Typology of this Common Element reflected in another Primordial Element, which and he is in turn, Matrix and Common Element.

The "Infinite Continuum" is the one responsible for the perpetuation of these Primordial Elements at infinity that do not disappear at each Cycle of the Everything as some will probably try to believe.

Such a Cycle, does nothing but pass, in front of Everything, that was behind the same Everything.

By this we mean precisely the non-content of the Everything, the difference between the acception of the Everything which means absolutely the Everything and the Non-content.

Between these two there will always be, perpetually an opposition, because Everything in its practical acception includes both **the Content** and **the Non-content**, but the perpetuation of the Everything shows him that behind him there is still in him **Non-content** which must become **Everything**.

In fact it is only now that one can finally answer the most important question from the entire Coaxialism, namely what, who and why determined the Task of each characteristic and for what Purpose?

The answer lies in the **Non-content and Everything**.

Absolutely Everything, the Perpetuation of the "Infinite Continuum", its basic characteristics, the Asymptotic Function, the Landmark of Negation, the Structuralization and the Undefined were determined by the Contradiction between Everything and the Non-content.

This Contradiction determines the Perpetuation of the "Infinite Continuum".

Everything are the Words, and the Non-content is the Expression or the State of Conception of their, Everything is the Universal Pure Language, and the Non-content, the Universal Pure Consciousness.

What gave birth to the Non-content?

The Non-content is not born thus, nor the Universal Pure Consciousness was not born, but it determines eternally the Words, just as unborn, through its own Expression.

Not the Words have determined the Expression, but the Expression is the one that "asymptotically" surrounds the Words of Universal Pure Language, but without ever being able to embrace them.

From here comes the eternal contradiction by which Expression can never be finalized (seen through the Logical Coefficient 2 of our world).

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There has never been a Beginning for to be the Word, because this one is eternally an Expression, together with the infinity of Words of Universal Pure Language, where each is an Unfinished Expression in the Expression of Universal Pure Consciousness, the only Finished Expression.

Thus the Non-content (Universal Pure Consciousness) is the Finished Expression and Everything (Universal Pure Language) is made up of Unfinished Expressions.

Expression becomes Word, only reported to the Expression of Universal Pure Consciousness, to Asymptotic, so each Expression completes a Symbol and a Meaning, being a Primordial Element, which is defined as being a Word, only, reported to the Non-content, where it substitutes for the Expression of all Words - Expressions, which becomes one alone, namely the Non-content of Universal Pure Consciousness, or Everything from Behind Everything!

Because in the eternal "beginning" is always Everything, the Non-content which by its own Expression determines eternally the infinity of Universal Pure Language, precisely because this Language will never be able to defeat the Everything, which is its own Universal Pure Consciousness, so its own Expression, of some Words -Primordial Elements-Symbols-Meanings-Expressions, within the Non-content, Everything from behind Everything, which is the Expression of the Universal Pure Consciousness of these Words given by this Universal Pure Language determined precisely by the Everything from behind the Everything, so by the Non-content.

There will always be an Everything behind Everything and this is the Universal Pure Consciousness or the Finished Expression given by the totality of all Unfinished Expressions of the Words of the Universal Pure Language, therefore Everything determines by its Unfinished Expressions the Non-content which is an Finished Expression, therefore always behind Everything will be an other Everything.

What a paradox, precisely the Non-content, possesses a Finished Expression being the Universal Pure Consciousness, and Everything possesses an infinity of Unfinished Expressions of each Word in part from the Universal Pure Language that belongs to it.

Consequently, the Universal Pure Language belongs to the Everything and the Universal Pure Consciousness belongs to the Non-content.

Thus, the Language rests on an Infinity of Unfinished Expressions, and Consciousness, the Non-content on a single Finished Expression.

Which is the true Non-content?

The infinity of Unfinished Expressions of the Language within the Everything or a single Finished Expression of the Non-content?

And the Infinity of Expressions within the Everything is a Non-content as well as the Finished Expression within the Non-content, is a Content, an Everything.

This interdependence is the one that generates the retrieval, reflection or interdependence of the Primordial Elements - Words or Expressions, some, between others according to the First Analogy.

The expression of the Universal Pure Language which is also the Universal Pure Consciousness is actually in its general acceptance: the State of Conception.

This "extends" up to the level of the Creation of the Creator Factors of the Knowledge.

Everything is not just what is in the development of our Matrix, which is the Matrix of Knowledge.

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Even if the Primordial Factor, the Creator Factors, the Person, the Personalizations are Words of Universal Pure Language, they in their quality of Primordial Elements have completely other Meanings and Symbols if they are not within the Knowledge.

Even though I stated in another book of mine that the source of the Words of Universal Pure Language is Our Matrix, Instinct, Absolute Truth and "Ego" of the Primordial Factor which is the same thing with Universal Pure Language.

Indeed in the "Ego" of the Primordial Factor we will find all the Words of Universal Pure Language reflected, but, only if this "Ego" is in the Word -Knowledge, because otherwise it no longer has the quality to reflect all these Words, among which the Knowledge is one among them.

All these Words are found reflected in the Knowledge according to the First Analogy.

When we stated that the source of the Words of Universal Pure Language is our Matrix, I did it only in the sense of demonstrating that all the Words of Universal Pure Language can be reflected and KNOWN through our Matrix which is the Matrix of the Primordial Element of Knowledge which and She in turn is a Word from this Universal Pure Language.

If the Words of Universal Pure Language which are also Primordial Elements, and Matrices at the same time, would NOT be Known through Our Matrix of Word and the Primordial Element of Knowledge, therefore Our Matrix would NO longer be the source of these Words independent of Her, uncreated by her, I repeat, the source term indicates only the mode through which these words come from, and not what namely creates them, these would no longer belong to the Universal Pure Language given by this Matrix of Knowledge.

The Language is an apanage of the Knowledge.

Thus the Universal Pure Language seen through the other Matrix-Words-Elements Primordial can no longer be perceived in quality of Universal Pure Language, but by Forms of Matrix Expression as I called them in another book.

These Forms of Matrix Expression are the equivalent of Universal Pure Language but seen through another Word of this Universal Pure Language, different from the Word - Knowledge.

The forms of Matrix Expression, like Universal Pure Language have the same provenance characteristics, referring to the four basic characteristics of the Everything - Endless, encompass the same EXPRESSION (Universal Pure Consciousness or State of Conception) in their totality, so it can be used in continuation, the terminology of Universal Pure Language, and that of Forms of Matrix Expression only when a clear distinction has to be made between the Word -Knowledge as a Primordial Element and its development Matrix and the other Matrices or Words of Universal Pure Language.

I have stated that every Creator Factor is a Word of this Universal Pure Language.

So it is, only that it is a Word of the Universal Pure Language in the INTERMEDIUM OF KNOWLEDGE which is not, just like a Primordial Element, because within our Matrix only the Knowledge is the Unique Primordial Element, in fact it is precisely our Matrix, which develops in its turn the Instinct, the Absolute Truth and the "Ego" of the Primordial Factor.

The Creator Factors are the Totality of the Universal Pure Language seen through the intermedium of the Word of Knowledge within this Universal Pure Language, so the Creator Factors do not have the same Symbol and Meaning with the one of the Words of the Universal Pure Language, which they represent them by their reflection in the "Ego" of the Creator Factor.

Thus the Universal Pure Language is divided into two major groups, namely, in Forms of Matrix Expression, that is the Universal Pure Language where the Words are Primordial

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Elements, which define in their totality the Expression, or the Universal Pure Consciousness defined as being the State of Conception, and among these Words is and the Knowledge.

The second group is the Matrix Universal Pure Language where each Matrix in part, being a Word and a Primordial Element of the Matrix Expression Forms develop within them, their own Universal Pure Language, as a result of interdependence with the other Words of the Forms of Matrix Expression.

Thus within our Matrix, which is the Word- Knowledge, the Forms of Matrix Expression receive the name of Universal Pure Language, and its Words are found within our Matrix which is, the Word -Knowledge and the Primordial Element -Knowledge, in various hypostases, depending on how these interact due to the First Analogy with Our Matrix, developing other and other Analogies.

Through intermedium of the interdependence of our Matrix with the Word -Creation, the Primordial Factor, finds in its "Ego" all the Words of what Knowledge defines the Forms of Matrix Expression as being Universal Language.

Within other Matrices, (Words, Primordial Elements) the Universal Pure Language can be defined quite differently from how the Word -Matrix - Primordial Element defines it: the Knowledge.

All the Words of the Universal Pure Language seen through Knowledge are Forms of Matrix Expression because their totality involves the EXPRESSION, which is at the same time and the Universal Pure Consciousness as well as the State of Conception.

Why does the same thing have three names?

Normally, it would be a single name to simplify the complicated process we are discussing.

The cause consists precisely in the plurality of the meanings that it has from certain points of view, both the Expression and the Universal Pure Consciousness or the State of Conception.

From the point of view of the Expression, there is the significance of enunciation, which becomes implicitly and the Universal Pure Consciousness where its significance acquires other valences, such as those of Self-Personalization of the Everything -Conscious on its Endless, of self-determination of the Endless -Finished indeterminant, etc., which in their turn, they define the State of Conception.

The ones inserted by me highlight the Twentieth Principle of the State of Conception.

3.7.CHAPTER VII
DEISTIC FIELD AND ASYMPTOTIC FUNCTION

Never, Everything will not be Non-content, because if the Non-content would become Everything, then neither Everything nor the Non-content would no longer be.

The Non-content will never be Everything, and Everything will never be, the Non-content.

No matter how hard we try to say, "that Non-content is Everything" comes the immediate response "which Everything? ", "the Non-content? "

"This one can never be Everything"

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"There will always be another Everything behind Everything to define the Non-content."
From here, from this Contradiction begin all which are, but especially all that are not.
So does this mean that this is actually the God of our God?

Yes, but only through the creation concept that is attributed by the Man, to his God, because Man can conceive the State of Conception, Primary or Secondary only as part from Creation.

The answer to this would consist in the fact that Man is aware from the point of view of his Typology received from the Common Element (his God) precisely by the fact that any Knowledge in this world and anything that can be reported at God means creation, because God is The Creator, the one who in the acceptance of Man has made this world and by this does he is not wrong at all, as long as I am aware that Man does nothing else than to imply his own Typology received from his God.

Why do I say all this?

Precisely because the way the world is presented to us, to people, is due to the Typology received from the Common Element (God), a Typology that no matter how much we try to remove it we will not be able to, because we humans are not our Self but this Typology, we are a part from our God or our Common Element.

This Typology, compatible with Knowledge, the Primordial Element in which our Self is found through God, determines us to see the world in this way, not how is the world of Knowledge in its reality in quality of Primordial Element, where any object seen or felt by us it can mean anything else, but it determines us to see the world through the Typology of Our God, a Typology that, due to other interventions such as the Person, the Personalization and other and other developments of the Knowledge is reflected totally distorted, even the Typology itself, due to the Illusion.

This Illusion actually creates us once with the reflection of our Divine Typology: The Illusion of Life.

It is not the Typology that is responsible for the Illusion of Life but the way in which has developed its own "Content", the Matrix that we consider our Matrix, that is, that which belongs to the Primordial Element of Knowledge.

Thus our Matrix receives us with the Typology of our God "here" which in turn is the Common Element of our Self, in fact, and this the Primordial Element of ours.

It is known that up to now, within Coaxialism, I have approached with predilection the way how our "Matrix" was developed, which we have also called Matrix-Purpose and which belongs to the Primordial Element of Knowledge.

I have highlighted how the Open Knowledge was determined starting from the the state of fact, respectively from the Instinct, and to the most insignificant elements of the Closed Knowledge, of the Creator Factors and Unique Incidentally, in fact, the only ones who can achieve the creational process in the perimeter of Our Matrix.

The notion of "Our Matrix" is the Matrix where Our Self was reflected, Typologized by Our Common Element (God).

Also, in Coaxialism, we granted the title of God to the Creator Factors and Unique Incidentally, respectively to our Creator Factor and Unique Incidentally.

What is in fact the true God, our Creator Factor and Unique Incidentally or our Common Element?

Our Creator Factor, becomes Creator precisely because it is Incidentally.

Only what is Incidentally can become implicitly and Creator.

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Creation without Happening cannot exist, because the acception of Creation in Coaxialism provides for the achievement of something new.

This new one, if it became Predestined, would no longer be new, but the old one moved from behind a screen to be new.

This quality, of, Unique Incidentally is perhaps the most important quality that a Matrix can have in the "interior developed" by it.

What exactly determines this quality?

I will answer without any doubt that it is the reflection of the second characteristic of the "Infinite Continuum", namely of the Landmark of Negation, in Our Matrix.

Thus, the "Infinite Continuum" is found in Our Matrix through the Creator Factors that become precisely due to the Landmark of Negation: Unique Incidentally.

This quality gives them the possibility of Creation.

How, exactly?

Everything that determines such a Creator Factor cannot be predestined, but once determined, it belongs to Destiny, as being a predecessor determination of a past Landmark, thing that is not found and at the level of the "Infinite Continuum", because there, are not past landmarks, because any landmark become par excellence a Primordial Element, which is involved in the rule of the Everything In All.

At the level of the Creator Factors, every landmark no longer becomes a Primordial Element, but part from His Creation, which will receive other and other characteristics, such as the Pure Thought of our Creator Factor, composed of His Absolute Truth and His Absolute Knowledge, moved in a certain form from the Primordial Factor of Our Matrix.

Thus the Pure Thought of our Creator Factor has determined the Person who has its own Self-Consciousness different from the Pure Thought of the Creator Factor, which has determined her.

The Person is structured in Personalizations and these in turn make up the Notion, because each Personalization has its own Notion, and all in their turn make up the Notion as a Whole, a kind of copy of the Universal Pure Consciousness, made up of the Primordial Elements of the "Infinite Continuum", but which is neither based on the same structures nor characteristics, because at the level of the Person begins the Illusion and the Notion is in fact the totality of the Illusions of the Personalizations structuralized according to the principles of what this Illusion from the Universal Pure Consciousness of the Primordial Elements might mirror, namely a reflection distorted and inverse in Illusion.

Our existence is a notion of a such Personalization.

As can be seen, at the "realization" of our world, several factors intervene, starting from the "Infinite Continuum", to the Primordial Element of the Self, to the Common Element (God), to the Primordial Element of our Matrix, to the structure developed by our Matrix, up to the world around us, all of these contribute in one way or another to what we, the people, know that it surrounds us, or to what namely is our world which we rarely define as being the human world.

If the "Infinite Continuum" was "born" I put the quotation marks because the "Infinite Continuum" is never born, he perpetuates himself, but I did it to make it easier to understand.

If this "Infinite Continuum" perpetuates and comes from the Contradiction -Everything - Endless, it is due to our human way of being able to discern things, because if we thought based on another Logical Coefficient this Contradiction -Everything - Endless that generates the four basic characteristics of the "Infinite Continuum" would be quite different.

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Therefore we humans see but especially conceive the act of creation as being, first and foremost, precisely this Fundamental Contradiction - Everything - Endless that is transmitted to us in this form by the "Infinite Continuum", a Contradiction, which represents the deepest essence of what Man can create, dissociate, associate and perceive.

No matter how much any Man will try to penetrate beyond the base of this Contradiction, she will remain there firm, forever.

Due to the Landmark of Negation, this Contradiction is also transmitted to us through Intermedium of the Creator Factor, as being the main landmark of Universal Creation, respectively of our world.

This aspect presents him to us as being God, because Man is focused through his principles about the world as being the apanage of Creation, of a demiurge God from Himself but also from outside.

Who else could claim this quality than Our Creator Factor?

Surely that no one and yet, the true God is the one of our Typology, the one who gave us this Typology of to accept as being God, the Demiurge, the one who builds a world and not the one for whom the world is already built, respective our Matrix or even "The Infinite Continuum".

Thus, it is Our God who founds a world through its capacity but especially its Demiurgic quality of to be the Unique Incidentally.

Who gave Man the understanding but especially the perception of this capacity?

The Typological Common Element with this world.

Who defines the God by attributing it to a particular Typology?

The Common Element.

By what and by whom does our Common Element become, God?

Through the Creator Factor and Unique Incidentally.

Thus the Creator Factor is the face of our God of our Common Element from this world, given by our Matrix in which we find ourselves reflected with the Typology received from the Common Element for Our Self.

Does this mean that God or the Creator Factor like all the other Creator Factors were created specifically for the human world, so that Man can be found in a particular God?

NOT!

This in no case.

It is only now that we can find the answer to another question that I would have asked long ago, but we have not yet reached the stage where we can answer it.

The answer lies in the fact that this is precisely why the Typologies are necessary between finding Primordial Elements in other Primordial Elements, because by Typology each Primordial Element has a Complementary in the other Primordial Element.

This *Complementary* being the Creator Factors and the Unique Incidentally that are found and in the Primordial Element of Our Matrix as well as in the Primordial Element that gives us the Typology in Knowledge, therefore the Primordial Common Element of Man.

Thus the Creator Factors will be found both in the Matrix of the Element of Knowledge and in the Matrix of the Common Element that gives us the Typology.

In this example, the Typological quality is defined through the Creator Factors and Unique Incidentally, which is ultimately reduced to Creation and Happening.

Thus *the Typology consists not only in certain particularities given by the similarity or compatibility, of characteristics, but first of all in determining God through God in God.*

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This is in fact the true Typology, a fact that the Neotypological relationships between the Primordial Elements cannot do and that is why the Common Elements are needed.

Why are not Typological all the Primordial Elements between them?

This is primarily due to the Contradiction - Everything - Endless that involves the dissociation of the Primordial Elements precisely so that these can be further structured, and more than that, to they can become new, and new Divine landmarks, for, other, and other Primordial Elements.

In a word we cannot talk about a common Typology because Everything will always be in contradiction with the Endless, even though Everything implies by its broadened terminology the Endlessness to some extent.

Thus, it appears, still from the beginning, the necessity of the Common Elements which to possess Typologies by which to find and, the Elements with Neotypological status compared to the Typological ones.

If the Typology determines Common Elements, therefore it determines the Deistic Domain, that is to say, God, Neotypology will determine an Neodeistic Domain, that is, Satan?

Such a philosophical development seems to me somewhat hilarious because the Deistic Domain is formed precisely on the basis of a need to retrieval, communication, correspondence of the Primordial Elements between them with the help of the Common Element, which is also a Primordial Element but which has the capacity compared to some, the Neotypological ones, to determine them a certain Typology in order to be found in Primordial Elements of a certain Typology.

Does this Thing happen and at the Neotypological ones?

My answer is: Definitely YES!

Because the Neotypological Primordial Elements between them are Typological in fact, they being Neotypological only in relation to those which are Neotypological in relation to them, but which among them are Typological and these.

By Typology and Neotypology we have in fact two types of Typologies that unite and Communicate with each other through a Common Element.

Can that Common Element which for Us or the Primordial Element of our Self is Typological as well as for the Primordial Element of Knowledge, be the same, in quality of Common Element, if the Primordial Element of Knowledge would no longer be Typological compared to it?

In this case it would not be possible to establish the typological connection bridge, so it could not determine the Deistic Domain, which would lead to the need to find another Primordial Element which to form with the help of the Typology, the Deistic Domain, a Domain that is finally formed between all the Common Elements and as each Primordial Element is a Common Element as well as a Matrix, this leads us to the amazing Conclusion that God is over Everything and in All, but more than that, the Deistic Domain is in fact Everything and its Endlessness.

It is the "Infinite Continuum" with its eternal "run" toward a new and new perpetuation toward Endless.

This is God, even though, our connection, of Man, with God is done first and foremost through us, and when I say the word We, it means People, it means Man, it means the Self of every one who has received the quality of Man in the image and likeness of his God, of Man who gave him this Typology of being Man through which his Self, of this Man, has the connection with the Deistic Domain.

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Which is the connection in this case between the State of Conception and the Deistic Domain?

The State of Conception is the Balance of the Deistic Domain, in a word God has its Balance in the State of Conception and more than that, the State of Conception is the sum of all the characteristics and the Elements that make up the Deistic Domain, starting from the "Infinite Continuum", and its characteristics, at the Semantic, Neosemantic and Periodic from Our Matrix and up to the most "insignificant" Events, Phenomena, things, Elements from the developments of each Matrix, including of the Element of Knowledge (Our Matrix).

The state of Conception is in the Everything and behind the Everything so that the one from the back to become Everything for the perpetuation at endlessly.

The state of Conception is also the Contradiction between Everything and Endless.

The state of Conception is reduced to Nothing to create Everything.

How is it reduced to Nothing?

Can the Nothing, to be located?

The Idea of Nothing represents in fact the "moment" of the transition from the Everything phase to the Endless phase, where, a new Everything appears in order to be able to perpetuate the "Infinite Continuum".

This means that the Nothing is, also a phase like any other phase, only that it is neither Everything nor Endless being precisely the intermediary that survives between Everything and Endless, that intermediary that never lets the Endless to become Everything, but nor the Everything to become Endless.

If *the Nothing*, it would be a frontier, would no longer be, neither the Endless nor the Everything.

Therefore even though I used logistically speaking that term of intermediary this means that by "intermediary" I do not mean a strip that delimits a territory.

Not even talking about this, although phenomenologically it realizes this delimitation.

This is why I called it *Nothing*, because otherwise it would have received its own name depending on its qualities.

I am aware that if we were thinking on the basis of another Logical Coefficient, this Nothing, along with Everything and Endless, would have received other and other opposites depending on the respective Logical Coefficient.

If the State of Conception is the Balance of the Deistic Domain, if this State of Conception is in a word Everything and Nothing, is it really God?

She is the Deistic Domain.

I have emphasized so far several times that the God of Man is the Common Element which is Typological with this world, but the Deistic Domain is the sum of all these Common Elements and not only theirs as I have stated before.

This fact leads us to the phrase "the God of Gods".

Thus, and our God has another God?

As strange as it may seem, the answer is yes and no, because Our God is just like us, a Primordial Element, that compared to us has the quality of being a Common Element for this world of the Primordial Element of Knowledge.

The same we are also, each Man or Being in part, each thing or object, depending on what Common Element we have for to project our Self into this world.

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And we are a Common Element for other Primordial Elements compared to which we establish Typologies and which we can project into other Primordial Elements compared to which these are Neotypological, but we are Typological.

This thing is carried out like a law at this level, but because we cannot speak of predestination, at this level, we cannot imply neither the term of law, an aspect that I have talked about extensively in the previous pages.

What namely replaces law if Predestination and Destination do not occur as in the second Analogy within Our Matrix?

And to this question can be answered, only now, namely, the Nothing, which is the one, which is between Everything and Endless, which determines the Contradiction between them and guarantees the perpetuation of the "Infinite Continuum".

If the Nothing is not a frontier because it cannot be delimited, neither phenomenologically, we cannot speak of a Phenomenon or an Event because these appear only at the level of the Periodic as Lack from Neosemantic and Semantic, and any support given by us to which we assign it the terminology of Phenomenon or Event, to the Nothing, is anachronistic from the beginning.

So what exactly could this one be called?

Is the Nothing, the Unknowledge?

Not!

Because if it were, this one would no longer be Nothing, but the Unknowledge of something Known that wants to come to the surface, and, that "something" would also have a certain delimitation of his, even, phenomenological.

Because it is all about Phenomenology, this term includes to a greater or lesser extent the notion of Phenomenon from where it comes, but I have just recently stated that there can be no such thing at this level.

Thus, the Nothing, can not even be determined from a Phenomenological point of view in one way or another.

Coaxiological Phenomenology does not accept Knowledge nor Logic as being a Pure Consciousness of Universal Pure Language.

For Coaxiological Phenomenology, Logic is a simple tool of thinking, and Knowledge has the characteristic of Phenomenon only from the phase of Periodic where the Matrix development of Knowledge determines the Event-Phenomenon duplex.

And yet, what namely is the Nothing in this case?

I am particularly interested because no matter how much I would like to put it aside, he is one of the most important links in the State of Conception, because from Nothing, starts the Everything-Endless Contradiction that generates the perpetuation of the "Infinite Continuum".

Maybe other philosophers would have given it a more consistent name that implies a certain symbolism, but I like being closer to the natural bark of the wood than seeing it painted with all kinds of colors that distance it from itself.

The same thing happens in this example.

What is, this Nothing, after all?

Is he an answer to a question?

Yes!

How, exactly?

What is the answer and what is the question?

The answer is Everything-Endless, and the question consists in Contradiction.

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In this case Contradiction is a question that generates the Everything-Endless.

Yes!

What exactly can determine a question?

A Word.

What is this Word?

This Word is Nothing!

Once this Word symbolizes NOTHING, it means that he is not, NOTHING, but he is the Word that determines through his own Contradiction, the Everything - Endless.

YES!

I'll answer.

Who created, then this Word?

This Word is, Uncreated, because it does not exist Creation, than at the level of thought and of the Primordial Element of Knowledge.

The State of Conception does not accept Creation.

Everything has always been behind Everything and will always be before it, so as to ensure the perpetuation of the "Infinite Continuum", what cannot accept Predestination at this level and implicitly Creation, because if it would accept Predestination and Creation it would have to also accept the Happening and thus we come again to the Creator Factors and Unique Incidentally through Destination.

Once the Word is Uncreated, he was no longer spoken by Nobody.

The fact that it has no longer been uttered, justifies us to admit that from this "place", "point", etc., starts the Everything-Endless, which is the result of the Contradiction of this Word which represents Nothing and which has no longer been uttered, by Nobody.

Not being uttered, could it, have been, thought?

Every Word is the result of a thought, of an action based on Knowledge.

At this level we cannot speak of Knowledge and less of a thought.

Thus this Word is a Primordial Element, so it is not a Word in the acceptance which we humans know her?

If it were such a Word it would have to be thought of by someone, but this one is well above thought, consequently it is not a Word in our acceptance.

He is in fact the First Primordial Element which, by its Contradiction of being in that place, determines the perpetuation of the "Infinite Continuum" and implicitly once with it Everything what will follow from its unfolding, starting with the Primordial Elements, and continuing with the worlds and Universes of them.

Therefore, the Nothing, is a Primordial Word, unspoken, unthought, but which by its essence determines a Contradiction that is found in the Everything- Endless.

Prior to this I stated that the other Primordial Elements are each in part a Word that make up the Universal Pure Language and that ultimately completes the Universal Pure Consciousness.

And in all this infinity of Pure Words, the Nothing, is the one that represents precisely the Beginning.

Once we talk about the Beginning, we talk and about the End?

What kind of Beginning can this be, based on the Perpetuation of the "Infinite Continuum"?

Can it be a Beginning, precisely in Nothing?

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Each Beginning provides a frontier by itself, because no matter how much we wish to ignore this fact or, conversely, no matter how much we want to involve this frontier, it is precisely to make our representation according to our thinking easier, in the end we will reach the next result, namely that this frontier cannot be drawn, because the Nothing, is a Perpetual Beginning of the "Infinite Continuum", and this perpetuation can not define a true beginning in the acceptance of a border than at the figurative and suggestive mode.

This beginning, in fact, is subject to the Asymptotic Function that we have already mentioned, being in fact and the first characteristic of the "Infinite Continuum", Asymptotic Function, which, no matter how much, two lines would approach they will never unite.

The Nothing in question, by its own Contradiction has determined, precisely the Asymptotic Function.

So the Nothing, is by broad acceptance a Word in the sense of a symbol and thus, nothing from what we consider to be a Word, thus the Words of Infinite Pure Language, are symbols, which represent the Primordial Elements whose characteristics are those, of to be Common and Matrices.

Therefore the Nothing, is the Asymptotic Function itself, which determines by its own Contradiction the perpetuation of the *"Infinite Continuum"*, *Asymptotic Function* which becomes the first characteristic of the Everything, followed consequently by the other three.

Thus the Word is translated through *Asymptotic Function*, and this is the Nothing I was talking about.

Thus *the Contradiction of the Everything -Endless*, consists in *the Asymptotic Function*.

The question I'm thinking about at this moment is what exactly determines this *Asymptotic Function*?

The answer is just as complicated as it is simple: Precisely the Nothing, the fact that in that "place" in the figurative way of course, there is Nothing but the Infinite alone, with its Endlessness.

Why did the Infinite need an Everything alongside the Endlessness?

Just to no longer be Nothing in our acceptance?

Imagine the Beginning, namely this Nothing.

An emptiness, infinitely high but also infinitely small, so Nothing?

Could be that "Empty", Nothing, even if, there was Nothing in it?

NOT!

Because he was the Infinite Void, that is, Everything.

Notice how and our thinking focuses on the same stratagem, on which the Asymptotic Function itself is focused, ie the Nothing.

How is the Asymptotic Function defined in relation to the Nothing, the Beginning and the perpetuation of the "Infinite Continuum", more precisely which is that eternal "moment" through which the Contradiction develops, and how?

As I said before, the Asymptotic Function can be symbolically represented by the mathematics of our logic by two lines which, although always approaching one another, they will never unite.

Who are these two straight lines?

They are the Nothing, (the void) and the Infinite.

Always, the Nothing, will tend to the Infinite, thus giving birth to the Contradiction that will never end, because neither the two lines will never unite.

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However, they do nothing but endlessly feed the perpetuation of the "Infinite Continuum".

However, figuratively of course we could define the two straight lines as being the Beginning that is perpetuated at Endlessly.

Certainly one of the straight lines becomes again the Everything and the other the Endless once the Beginning has been realized by Nothing and Infinity, as in the example above, determining the Contradiction.

In this, the essence of the Beginning consists, namely in the Asymptotic Function.

As in other cases, some questions only later could be solved by a certain coaxiological application, due to the fact that then it was reached in the phase of bringing all the arguments necessary for their resolution.

That's what happens and in the case of the Primordial Factor and of the Great Creators and Unique Incidentally.

Often, up until now, I have talked about the State of Conception, about the fact that there is no Creation except in the mind of those who think, or in the case of certain worlds of Knowledge, because everything is before it is, and the unique ones Incidentally are the Creator Factors and the Unique Incidentally, how namely and why?

First of all due to the Primordial Element of Knowledge, in whose Matrix is carried out this "development" of the Primordial Factor and of the Creator Factors and Unique Incidentally, as a premise of the unfolding of the Semantic, Neosemantic as and Periodic nominated through the Event-Phenomenon duplex.

All of these are within the Element of Knowledge.

I also said in *Death, Nothingness, Un-nothingness, Life and Bilderberg Group*, that the "Ego" of the Primordial Factor hides or encloses within itself all the Words of Universal Pure Language, respectively, all the symbols and for the Knowledge, the meanings of the Primordial Elements.

This fact proves beyond doubt that the "Ego" of the Primordial Factor is an Event-Phenomenon, which reflects all the Primordial Elements within Knowledge by making them Known.

This denotes the fact that through the Primordial Factor, the Primordial Element of Knowledge, and implicitly through its Matrix quality, it Knows the other Primordial Elements, and moreover, through the Primordial Factor all the other Primordial Elements are found in Knowledge, according to the first Analogy.

For this, the Semantic, the Neosemantic and the Periodic have been formed under this structuralization, but especially the Periodic with the structuralization of Event-Phenomenon type, which can no longer be similar to any other structuralization, compared to the Semantic and the Neosemantic which are found on the basis of an entire symmetry of similarities with the Empty of Beginning of the "Infinite Continuum" which suggests the same Lack of the Semantic, but at another level.

On the other hand, at this level of Knowledge, the Asymptotic Function, the Landmark of Negation, Structuralization and Undefinedness do not develop, because the decisive role of the Landmark of Negation and Undefinedness is taken by Neosemantic and Periodic, which have a tendency based on Definition, through the Event that eventually produces the Phenomenon.

Definition is not responsible for Creation, because Creation is primarily the Definition, only of a development that does not have the character Destinitorium (which sets a destination), so it was not before it was Defined: Developed.

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On the other hand, Development is a reflection possible only from the point of view of the Element of Knowledge and refers to the "place" where the reflection is made, which once changed underlines the Development, precisely by differentiating the two "places".

Outside of Knowledge, these two "places" were the same and before reflection, and only the change of position from one "place" to another eventually led to a Development.

In reality, Development does not exist, being a major apantage of the Illusion given by Knowledge.

Thus, the Primordial Factor becomes and a Creator Factor by the fact that its "Ego" Defines the infinity of Creator Factors and Unique Incidentally.

The Primordial Creator Factor is Unique Incidentally, but to become Incidentally it is necessary the Happening as such, and the Primordial Creator Factor is a Mirror just like the Semantic to which I have said the Infinite Mirror of the Semantic, which in turn Mirrors the Primordial Elements from outside Knowledge, because the Primordial Factor differs from the Creator Factors and Unique Incidentally through its own "Ego", and these become Incidentally and Creators while also determining as, the Incidentally and Creator and the Primordial Factor that Created them!

How, exactly?

These Primordial Elements from outside Knowledge, which and she in her turn is a Primordial Element between these, only that this time, only the other Primordial Elements, are reflected through the "Ego" of the Primordial Factor in Knowledge, are reflected in the "Ego" of the Primordial Factor each receiving a symbol of their own (different from the one had from before Knowledge as a Primordial Element), a new Meaning from the point of view of Knowledge that belongs to each Primordial Element in part, and the totality of this infinity of Meanings represents the Universal Pure Language mirrored in the Knowledge, which they are nothing but the Great Creators and the Unique Incidentally.

In conclusion, once determined the "Ego" of the Primordial Factor by our Matrix, this one by its quality of to Mirror the Knowledge, is delimited by its own Knowledge through its own "Ego", thus determining the Creator Factors and Unique Incidentally, which once Created by Their Creator, ie "Ego" of the Primordial Factor, will in their turn, determine to him quality of Creator.

All these Creator Factors and Unique Incidentally, are UNIQUE EACH IN PART and INCIDENTALLY due to the fact that each in part represents a changed symbol of a Primordial Element, by the "Ego" of the Primordial Factor, in which these were reflected.

Only within Knowledge exists the quality of Mirroring (reflection).

Once mirrored in the "Ego" of the Primordial Factor, these Primordial Elements received a changed symbol, compared to their significance, Un-mirrored.

This change led to the determination of the uniqueness of each Creator Factor in Part, because each represented such a Primordial Element changed in the Mirror of the "Ego" of the Primordial Factor, and this change determined and the Happening of each such Creator Factor and Unique Incidentally.

Why they are Unique we know, why they are Incidentally, we know, but why they are and Creators alongside the Primordial Factor, we still don't know.

Everything that is Incidentally is and Creator.

Once the Creation from the level of the Primordial Factor started, by changing the meanings of the symbols of the primordial elements through His "Ego", he determined the Creation and once with it the Happening.

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Why, the Happening?

Because it was for the First time when the Primordial Elements became changed from within their pure Meaning, in a Meaning that belonged only to Knowledge, much different.

Could this Happening be Predestined?

NOT!

Because the Universal Pure Language in its infinity of Meanings also had the Meaning of Happening.

Not even this one was new.

Only that this Meaning of Happening was Incidentally, in the sense of the Destinatorium Happening.

Why?

Because this Meaning of Happening belonged to a single Primordial Element from within an infinity of other such Primordial Elements, which led to the parity, of one to infinity, where one was, the Happening, and infinity, the Non-happening.

Thus the Happening was included in the infinity of Non-happening, giving it an ambiguous character.

Once reflected in Knowledge, the Primordial Element of Happening, it was the one that determined the trend of the creational development of Our mMatrix through Instinct, the Absolute Truth that determined the "Ego" of the Creator Factor.

Instead, through the "Ego" of the Creator Factor, the Primordial Element of Happening managed to obtain its reflection delimited by the infinity of the other Primordial Elements, and this led to Creation!

The Happening is Creation!

The Creation is Incidentally!

Thus the Creator Factors and Unique Incidentally are the Uniques Incidentally compared to the Primordial Factor which in turn is the Unique Incidentally compared to the Creator Factors.

Why are not Unique Incidentally and the ones developed in the worlds of Creator Factors?

I explained why they are Unique Incidentally from the point of view of the changed reflection of the Meanings of the Primordial Elements, where each such Creator Factor has a Meaning of its own, but why are not unique incidentally and the meanings developed by the Creator Factors in their worlds?

This fact is also due to the Happening.

All that is Incidentally can be only once to be Incidentally to Infinity to Endless, so, eternal.

The Primordial Factor as well as the infinity of Creator Factors and Unique Incidentally have not a Beginning of their Happening and no End.

The reflection of the Primordial Elements in the Primordial Element of Knowledge was not made on the basis of a certain Beginning, therefore of a limit moment, from where this Phenomenon began.

Even if we take it as an Event (what it is), the reflection of the Primordial Elements in the Primordial Element of Knowledge is an eternal Event precisely due to the lack of any dimension or especially temporality at that moment.

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This fact leads us to think that nor the Event does not necessarily have to replace a dimension, but can be a dimensionless, eternal Event which determines a succession of such dimensionless Events.

YES!

But only if this succession does not define a certain dimension within it.

Because in this case we can only talk about dimensional successions.

Dimensionless successions are successions of events which include within them reflections of the Primordial Elements between them or of other events determinations where there can be no question of dimensionality.

Returning to Happening, in this case it is not about an events succession of some Primordial Elements, but about Elements of Knowledge, determined through their reflection in Knowledge resulting in a changed meaning.

This Meaning (Creator Factors and Unique Incidentally) is the only Happening that is eternally reflected through the "Ego" of the Primordial Factor.

Everything that will further determine this Meaning will have a Beginning and everything that has a Beginning is no longer Incidentally, because it can be Predestined in Destiny.

Creation is the Happening, and the Happening is Creation, but then, the Creation through what is different from Happening?

By the fact that the Happening is the Meaning of the Primordial Element, which due to the Knowledge has received after the reflection in its Mirror a new Meaning, managing to delimit itself from the infinity of the Primordial Elements, determining by this the Creation.

The new Meaning consists eternally in to CREATE!

Once this Meaning was determined, Creation began and once with that, the Happening came out of the scene, making room for Destiny.

That is why the Creator Factors are the Unique Incidentally.

Everything that followed once with their Creation was no longer in function of a new Happening, because any new Happening would no longer provide for a Happening focused on eternity and endless, but a Happening which would already have as a precedent, a Beginning, and everything that has a Beginning is no longer Incidentally because it was **KNOWN** from before the Happening that preceded the previous Creation occurs!

Thus the Primordial Factor as well as the Creator Factors are Incidentally, because they do not have a Beginning and therefore nor an End.

Creation is a Happening Incidentally because it has no Beginning and no End.

The difference between Happening and Incidentally consists in Creation.

The Incidentally Creates, while the Happening can at most precede the Creation.

The Incidentally Creates because it becomes an independent Happening reflected in Knowledge and by no means a Happening without an anchorage within a structure of Knowledge.

Only within Knowledge can it be the Incidentally because only here can the Creation be.

The Incidentally is also a Happening - Element which in turn has certain characteristics, while the Happening is empty reported to, the Incidentally, having only the naked characteristic of the Happening, so of an Event that is not preceded by anything, while the Incidentally exceeds the frontier of Event becoming an element of Knowledge in all the rule, accompanied by characteristics such as that of Creator from where a series of other ramifications arise, namely: Precedent of destiny, of Worlds, laws, Person, Illusion, notions, Personalizations of these Notions, etc.

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Therefore the Incidentally, is the one who precedes the next Happening which thus becomes the next, Non-incidentally, which is the DESTINY.

The first Happening after the Incidentally will be the Non-incidentally (being a preceded Happening, therefore Known), that is: the Destiny.

Any Happening does not occur than one single time within a Primordial Element as is the Knowledge.

The Happening can never be preceded by another Event.

What is most important is, Creation occurs only at the level of the Incidentally, so of the Creator Factors or of the Primordial Factor, which means that all worlds, Everything, but absolutely Everything within Knowledge, was created once with the Incidentally and never before him or after him, because all that the Incidentally has as a precedent can no longer be a Happening Incidentally within Knowledge, and implicitly it cannot be Creation.

Creation belongs only to the Incidentally, and all that has him as a precedent is no longer Creation, but belongs to Destiny, because Creation was Created once with the Incidentally, and only, once with him, because Creation without Incidentally cannot exist within Knowledge.

Even at the level of the human being, no Man will not be able to Create something that was created before it was Created!

The human being attributes to the Creation the new, even the old, and to create a crossbow that was used centuries before, for example, means, also, something new.

It can never be created a new thing, if this, which we want to create, we have in front of us.

Creation relies on the Incidentally because it has its root in the eternity of the Creator Factor, in the Endless.

Creation was one single time Created in its entirety by the Creator Factor and Unique Incidentally, which is a Primordial Element reflected in Knowledge, by what "Ego" mirrored to the Primordial Factor.

Creation was, is and will be, precisely the Happening of to have been Mirrored that Primordial Element (possibly of the Happening or why not of Creation), in the "Ego" (Mirror) of the Primordial Factor.

Creation occurs once with the Happening and ends once with it becoming Incidentally.

Thus the Incidentally becomes Creator!

How can it begin once with the Happening and end once with it, once the Happening is Infinite?

Doesn't it have a Beginning, just as it doesn't have an End?

That is why Creation determines the Happening of to become Incidentally, because although it determines the Illusion of the Beginning and the End in its unfolding, the Creation is due to the infinity and the endless of the Happening, giving the latter the quality of Incidentally or Happening Incidentally.

Only, what is Creator can be Incidentally, and the Happening can be only one single time, unprecedented by nothing else, just like, the Incidentally.

I repeat, the Primordial Creator Factor did not precede the Creator Factors because it was formed within the same Happening, Together, which once what has formed them, became Incidentally.

The Happening became Incidentally once with the Formation of the Primordial Factor and the Creator Factors.

Becoming Incidentally, it was perfected, the CREATION!

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Destiny is "a look at Creation and nothing else."

Everything, that seems to us, to the human beings, as being new or Incidentally is nothing but a simple Illusion of Life and nothing more, because the whole of Creation, that is, all that was, will be and is, it has been before, will longer be and it is and now.

Nothing is new, just as nothing is old, everything is an Illusion of Life.

Any Happening which we look, in the past, is shown to us as being Destiny, because only the Past is given to us to Know him.

If it had given us to we Know and the Future, surely and this one would be, also Destiny and nothing, Incidentally.

Only the Unknown appears to us as Incidentally because we do not know the Destiny that hides behind it.

The only True Happening was only when the Primordial Factor and the Creator Factors were determined, perfecting Creation and transforming the Happening, into Happening Incidentally, which hides in itself the Creation but which determines Destiny!

What is Destiny?

Destiny is nothing but a simple Illusion of the Life or one of the arsenal full of fireworks of the Illusion.

Why?

Because through Destiny is meant something that is created from before of to be known, but which is known that will be thus, that is, will follow a certain path destined in advance.

This path was completed once with the Creation, once the Happening became Incidentally, so Destiny is an apanage of some elements of Knowledge within Our Creator Factor and Unique Incidentally compared to its worlds.

His Pure Thought, determined by the Absolute Truth and Absolute Knowledge, which determined the Person, were Created before the Person Knew them and became an element of Knowledge, just as were created from before and the Personalizations, the Notion, the Existence, its worlds, the Factor of Life, the Being, the Universes of Existence, the human beings, Everything was created only once and in reality at once and not determined by each new and new stage, as I have established so far.

I want to emphasize that it was not the Person who determined the Personalizations, nor did the Pure Thought of Our Creator Factor determine the Person, just as the Personalizations did not determine other and other developments, but all of them were determined only once in the same time.

3.8.CHAPTER VIII
GOD

Everything I have explained so far in my works about some element, what determines the other, I have done to demonstrate the interdependence between these elements that unfold for us as being determined by each other, and even so it is, but not, from the point of view, of the Happening Incidentally, therefore of the Creation, but from the point of view of the Knowledge, of its Illusion which lets the Unknown unfold as if nothing had predestined, as if nothing had been created before it was created!

Even the Primordial Elements hide behind the Everything - Endless, to always return to the Endless in its infinity, only that there it is about the Universal Pure Language and Universal

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Pure Consciousness, where Knowledge, Creation and Happening are just simple Primordial Elements together with the Infinity of other Primordial Elements.

In conclusion, within Knowledge, Creation is a Happening Incidentally, and Destiny a mere prerogative of the Illusion, because everything was created beforehand one single time, forever.

Nothing is new, just as nothing is old.

Everything is ubiquitous (over Everything) and nowhere (in Everything), because always, at Endlessly, is still room for Everything, from before of the Everything!

All these Meanings (Primordial Elements) that are reflected in the "Ego" of the Primordial Factor become the Creator Factors and Unique Incidentally, by Delimiting the "Ego" of the Primordial Factor as a part compared to them but all at once, determining themselves, some on others, through the unity of the Primordial Factor in the diversity of the Creative Factors.

Delimitation gives the creational character of the Creative Factors and the Primordial Factor, a creational character given precisely by the Universal Pure Language which is seen reflected, in this form different from Himself, from his Pure Universal Consciousness, in one of the infinity of Primordial Elements which in the present case is Knowledge.

The Consciousness of Knowledge is different from the Universal Pure Consciousness, even if it is composed by reflecting the Primordial Elements in Knowledge, that is, the Words of Universal Pure Language, this does not mean that these Words (Symbols) reflected in the Mirror of the Knowledge through the facility created by it, which is the "Ego" of the Primordial Factor, due to the Semantic, the Neosemantic and the Periodic, are reflected exactly in their Pure state.

Any mirroring denotes a certain distortion due precisely to the phenomenon of mirroring, just as any mirroring is an Illusion because the Element Seen in the Mirror of Knowledge is not it, in its pure state, but its image.

This fact leads us to the major differentiation between the Universal Pure Language and the Language of Knowledge, as well as between the Universal Pure Consciousness and the Consciousness of Knowledge.

However, it is important the fact that this is how this Consciousness of Knowledge was formed, through which the Primordial Factor, pronouncing the eternal "Ego" has the self-consciousness to detach itself from its own Knowledge which are the Creator Factors and Unique Incidentally.

What gives them the character, of, Incidentally and Creator?

The Self-Consciousness of the Primordial Factor, which unlike the Universal Pure Consciousness has its own Consciousness and Knowledge, in which, from the moment of utterance of that "Ego", different from the Universal Pure Consciousness, it has changed the symbolistical meaning of each Primordial Element, and with it, of Pure Consciousness, not recognizing as belonging to Knowledge, the Consciousness from before Knowledge and neither the Knowledge from before Knowledge, thus becoming a Creator and delimiting himself from his own knowledge in the sense of **possessing it, HE**, and not of **being HE** the Knowledge.

The Primordial Factor is not Knowledge just like the Creator Factors.

They are, the Happening and once with it determines the Creation.

The Happening can only happen once.

Everything that seems Incidentally and occurs as a result of a previous Happening is neither Happening nor Incidentally, it is Destiny.

The difference between Happening and Incidentally consists in Creation.

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The Happening can give rise to Creation but the Incidentally already Creates.

That is why, Our Creator Factor is Incidentally because His Happening Creates.

There may also be Happenings that do not Create, such as those of the reflection of the Primordial Elements among themselves apart from Knowledge.

Everything that is, the Happening within the Primordial Element of Knowledge is also Incidentally because it Creates.

There can be no Happening in Knowledge, but Incidentally or a Happening Incidentally!

There can be only a single Happening Incidentally (Creator) within Knowledge, and all the others are Illusory.

Everything that precedes a Happening cancels it by making it Non-incidentally, so Destiny.

How can be Incidentally the Primordial Factor that preceded the Creator Factors that are also Incidentally?

The Primordial Factor became the Happening once with the Creator Factors who are his "Ego".

Each was determined and self-determined through the other, the Primordial Factor through the Creator Factors and the Creator Factors through the Primordial Factor.

All together form the Happening that will precede Everything that will follow in the worlds of Knowledge.

But all that will follow will no longer be Incidentally but Non-incidentally, that is, Destiny!

Therefore, the Happening Incidentally, is the Incidentally or Creation, and the Happening Non-incidentally is Destiny.

The Happening taken as a Primordial Element is neither Incidentally nor, Non-incidentally, since it is neither Creation and nor Destiny, it is only the Happening in the acceptance, in its symbol without to reflect itself on another Primordial Element.

Thus the Happening can be not only the Happening, the Happening Incidentally and the Happening Non-incidentally, but if we look at it through another prism, namely, through reflecting it on another Primordial Element, other than Knowledge, we will certainly have other and other Typologies or Neotypologies referring to the Happening.

If we take the words: "complication", "now" or "iron", taken at random, we will see that the Happening **without** Knowledge receives a completely different valence.

First of all, it depends if these Words which are Primordial Elements are or not Typological compared to the Happening.

In the case of Neotypologies, we will have to determine a Common Element which to be Typological both in relation to the Happening and in relation to these Words.

Without the Primordial Element of Knowledge, the Words "now" and "complication" can mean absolutely anything other than what we know, as well as "iron", so that we cannot determine whether or not it is Typological, such a Word, with the Happening, in this case a another Word.

It may be precisely the Word- iron, since this was, perhaps, even Incidentally (CREATOR) in that cosmic dust that was structured in planet Earth, and, being a heavy element, "flowed" in his core, thus becoming a huge iron magnet against radiations of solar wind, which emits radioactive particles harmful to the appearance of life on Earth.

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If the core of the planet had not been made of iron, there would have been no life on this planet, being thus lacked by the magnetospheric coating that still lets a few radioactive particles pass, particles that form the Northern Lights, or the Southern Aurora, at the poles of Earth.

Perhaps through another Primordial Element, iron is Typological with the Happening.

All these would have been nothing if the Earth had not hit another planet, forming that beveling of its at poles, and after the impact, following the dust left, the Moon was formed, (after the latest research in the field), so indispensable to life, like the water, which was recently established that, was in the meteorites that bombarded the Earth in the past and floated in cosmic space in the huge belt of meteorites which gravitate around the Sun, now as and then.

Life gravitated into meteorites, but it was necessary the Happening, for iron to be in the dust that formed the Earth so that this LIFE could develop.

Thus **the Happening** became **Incidentally**, so CREATOR.

We can think only through Knowledge, and only through it can we determine whether these Words are Typological among themselves, but certainly without the Knowledge taken as the Primordial Element, other and other Typologies can be established at which the human mind can never reach.

In this way of establishing the Typologies consists the great secret of deciphering the code of Universal Pure Language.

Thus the Words, "complication" and "now" are Typological with the Happening, because the Happening can be either "now" or occur in a certain implication, such as: "It was complicated Incidentally", but it cannot be Typological with the Word - iron, since we cannot conceive: - *It iron Incidentally*, being necessary a Typological Common Element between these two Primordial Elements and then we can take any Typological Primordial Element with the Happening that will become a Common Element in this composition.

How can Destiny be a Happening Non-incidentally, since we know that any Happening that does not Happen is no longer a Happening and therefore does not happen Incidentally.

Destiny is exactly this: -It is not the Happening and it does not take place Incidentally, it is the DESTINY and it occurs, only and only preceded by Creation, by the Incidentally.

Thus Destiny is the "jug, shaped by the potter's hand" which is of course Our Creator Factor.

In conclusion, each Primordial Element reflected in the "Ego" of the Primordial Factor, becomes changed from the point of view of its symbol within the Universal Pure Language, and this "new" Meaning becomes a Creator Factor and Unique Incidentally, but also a part from the "Ego" of the Primordial Factor, which in turn thus becomes Creator and Unique Incidentally.

The fact of being a Creator is due to the Mirror of Knowledge which receives the Image of the Primordial Elements on which it reflects them differently from their symbol within the Universal Pure Language, giving the Happening the quality of being Incidentally, therefore Creator.

Everything that is Creator is also Incidentally, because only through the Happening can be realized the Creation.

If it were not, the Happening, it would not be neither the Creation, because by Creation the new is defined, which becomes a pillar of the old on which another new one will be built and so on.

One cannot CREATE something that is already CREATED, because any intervention on it, also, means Creation.

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Once Creation has appeared, it substitutes, only illusorily the State of Conception, but only in the worlds or forms that belong to the Knowledge and implicitly to the Creation that its Matrix develops.

In fact, Creation is in turn included in the State of Conception, which is at any point of it, through its own infinity.

Creation is an Event, due to a Phenomenon, which determines an events succession, integrating into another Phenomenon which is no longer Creation, but which it follows it, thus fulfilling the Illusion.

All that can be defined in Knowledge is the Illusion, which appears once with the first Events transformed into Phenomena of the Periodic.

Why?

Because everything that is Mirrored in the Mirror of Knowledge is Illusion, because no image of a thing, phenomenon or object mirrored in the Semantic Mirror of Infinity can not be a real image of that thing, phenomenon or object, but a virtual, illusory one.

The image of a Man in a mirror even if it represents that Man, is not the Man himself, never.

Knowledge without Mirror is not possible, therefore the most important quality in the worlds of the Primordial Element of Knowledge is Mirror, starting with, the Semantic Mirror of Infinity and ending with the most insignificant Awareness which is in turn reflected within an Element that has the role of Mirror for it.

Who is God?

Deistic Domain or State of Conception?

My answer is that God is unequivocally the State of Conception that possesses the Deistic Domain!

Each Word of Universal Pure Language has not only its own Symbol but especially a Meaning, and the sum of these Meanings forms the Universal Pure Consciousness, a Consciousness unaltered by no Illusion such as the image reflected in and from the Infinite Mirror of Knowledge which is the mode how Knowledge perceives the Infinite.

This Pure Consciousness of Universal Pure Language was "determined" by the "Infinite Continuum" respectively, by its four characteristics, namely, the Asymptotic Function, the Landmark of Negation, Structuralization and Undefinedness.

These four characteristics of the "Infinite Continuum" are also the four basic pillars of the Universal Pure Consciousness, which built both on it, step by step but also its structurality, respectively: Universal Pure Language.

How namely, the Words or the Primordial Elements were formed I sketched before but in the most vague way possible.

Now I will try a more detailed development of this process of formation of Words and Universal Pure Consciousness.

For this we will not be able to use the Word -Creation, because even if it is in quality of Primordial Element, like the Happening, it cannot be Creation in the sense understood by us because Creation is in this sense only within Knowledge, respectively of the Creator Factors and Unique Incidentally and nowhere else.

Possibly, as in quality of Primordial element, Creation to mean something completely different, about which we do not even know that it could exist, but the Mirror of the Semantic Infinity of Knowledge gives it a different meaning.

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In order to reach to the Universal Pure Consciousness we will have to use our own weapons, namely the Primordial Element in which we are reflected, namely Knowledge.

Through Knowledge the Asymptotic Function becomes similar to lines that approach at infinity without ever being able to meet themselves.

I am referring to the Asymptotic Function, because this is the first characteristic of the "Infinite Continuum".

What could the Asymptotic Function mean from the point of view of its Pure Meaning, unaltered in one way or another by the Mirror of Semantic Infinity, which distorts its the Meaning by reflecting it as an Image instead of a Symbol.

The difference between Symbol and Image is huge, because the Symbol is an image unreflected by no Mirror of the Knowledge or of the another Primordial Element.

It is an image -form and moreover, an image of the quintessence of what can ultimately embody, its own Meaning, thus the Symbol precedes under this aspect, the Meaning.

However, the Symbol is that image -form only from a certain point of view, so from a certain hypostasis and not seen as an archetypal generalization of it.

From this point of view, the Symbol must give up even from the point of view of Knowledge to the image - form and to become a quintessence of its own essence, because only through *essentiality* will the Symbol acquire its status independently of Knowledge, thus becoming and Symbol of Knowledge.

The essentiality consists in assigning the Symbol to its own characteristics, even if some of them are common with the basic characteristics of the "Infinite Continuum" but through them the Symbol receives its own qualities independent of any Primordial Element.

These characteristics that compete to define the Symbol of a Word of the Universal Pure Language are: Asymptotic Function and the Landmark of Negation.

The symbol is not in any way a Matrix, nor something like to it, because any Matrix is a form in which its own trace will be filled, while the Symbol will never fill, in its form the Meaning.

Between Symbol and Meaning there is an interdependence only from the point of view of Knowledge and not of the Primordial Elements which are the Words of Universal Pure Language.

Both the Meaning and the Symbol are in turn Words of this Language different from Knowledge.

The symbol can be acquired especially by its essentiality, respectively by the fact that each Word possesses a certain essence.

This is the first indication referring to the Words of Universal Pure Language.

This essence consists in the characteristics of the "Infinite Continuum" that "created" them, I put in quotes, because another term cannot be used even if this one is totally wrong.

Thus, can the Asymptotic Function determine through its basic principles those of the straight lines which, although are approaching at infinity, will never meet themselves, precisely the essence of the Symbol of Words of Universal Pure Language ?

If so, then why can each Word of this Language be defined as Symbol and Meaning, and not and from other points of view?

Personally, I do not think that it can be defined only as Symbol and Meaning, only that from the point of view of the Knowledge I currently use, the basic characteristics of a Word are those of being a Symbol and a Meaning above all.

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Only from the point of view of Knowledge, and especially of the Logical Coefficient 2 of the human being, while from other points of view it can have an infinity of other and other basic characteristics.

Thus the essence of the Symbol consists in the Asymptotic Function, which is the first characteristic of the "Infinite Continuum".

So the two lines which tend towards one another but will never meet are the basis of the Symbol, being its essence.

Why this impossibility of meeting of the two straight lines?

Maybe if we thought with a Logical Coefficient 7 there would be 7 straight lines, or with a bigger one, there would be more straight lines but the lines will never meet between them, no matter how many they are.

The fact that these straight lines do not meet, is the first possible Symbol, the essence of the Symbol and therefore the essence of the "first" Word that ever had a symbol.

I put in quotation marks the "first" again because the "first" can exist at this level only in the figurative way.

Thus the Word had a symbol or the Words had symbols, precisely due to the two lines which, although they tend, towards one another will never meet.

Why do these lines tend to each other, why do they not part continuously to meet somewhere in another place possible?

This fact is due to the second characteristic of the "Infinite Continuum" which is the Landmark of Negation and which cancels out any landmark that is reported to this one.

Thus the two lines have no chance from the start to approach in one way or another, regardless of whether they are continuously separating or approaching continuously.

The Landmark of Negation is the one which is behind the Asymptotic Function and therefore of the essence of the Symbol.

If the two lines ever met absolutely Everything would collapse, including the Universal Pure Language with its entire Universal Pure Consciousness.

Thus one of the most important things underlying the Words of Universal Pure Language and Universal Pure Consciousness determined by them is the fact that the two lines of the Asymptotic Function should never unite.

What would be if these would unite I said before, but what would be if they would not approach, if they would move away?

Through the Symbol these two lines approach, and if the lines were considered to be inverse to the approaching, so, they would move away, we would be dealing with the inverse of the Symbol of Words, and what exactly could this inverse be than: The Meaning?

Through the Symbol these two lines approach, and if the lines were considered to be inverse to the approaching, so, they would move away, we would be dealing with the inverse of the Symbol of Words, and what exactly could this inverse be than: The Meaning?

Meaning is the one which gives sense (through Knowledge) to the Symbol.

He could not give to this one a certain sense if he himself did not have an inverse sense, a countersense.

How?

Suffice it to say that that Word symbolizes certain Meanings, each Meaning has its own sense.

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Only one Meaning can have a common sense with that of the Symbol and then it could not be found in the Symbol since the Symbol by its Asymptotic essence implies several Meanings.

Why we know through the Asymptotic essence, but why can the Asymptotic can determine more meanings to the Meaning of a symbol?

First of all, precisely because the two lines never meet, so we cannot speak of a common incidence of them and therefore of, a single sense given by the common point of the incidence, but of several.

Secondly, the plurality of meanings is also found in the infinity of the Words of Universal Pure Language where each Word is found according to the First Analogy in the others, which gives to its own Symbol, new and new Meanings.

Thus the Symbol will always become opposite to the Meaning, at least from the point of view of Knowledge.

In conclusion, every Word of Universal Pure Language is a Symbol that has a Meaning, and at the base of this Symbol is the Asymptotic Function (First Characteristic) of the "Infinite Continuum" and the Landmark of Negation the second characteristic of this one, what defines as a Symbol of every Word of Universal Pure Language as being a Landmark which, once reported to the Landmark of Negation is annulled.

The result of this cancellation is exactly the Asymptotic Function which will never allow a Word of Universal Pure Language to become a Landmark, which in turn, to create a tangent with the Landmark of another Word of Universal Pure Language.

To the Symbol of this Word corresponds to him the Landmark of Negation, and, to the Meaning of this Symbol corresponds to him the Asymptotic Function, therefore to the Word itself both, both the Asymptotic Function (Meaning) and the Landmark of Negation (Symbol), since the Word is both Symbol and Meaning of this Symbol reported to Knowledge.

Reported to other Words besides Knowledge, it is possible that the Meaning will disappear and the Asymptotic Function will receive other and other properties.

In conclusion, the Word of Universal Pure Language is defined as being a Symbol given by the Landmark of Negation that has a Meaning given by the Asymptotic Function.

The consciousness of Universal Pure Language is formed from the totality of these Words which are reflected in each other from the point of view of Knowledge or are found in each other, viewed from another vision, external to Knowledge.

In both cases the Consciousness of Universal Pure Language can be seen as a sum of Universal Pure Words only from the point of view of Knowledge, in the sense of the interdependent totality that reflects in itself, instead, from other transcendent points of view , which externalizes Knowledge in the sense we know or even in other senses by eliminating it completely, the Universal Pure Consciousness is no longer a sum of these Words but becomes an Expression of them, a Language.

The Universal Pure Consciousness replaces Universal Pure Language, since Language itself is not an amorphous mass of Words, but it is constituted mainly from Expressions or other and other Phenomena which the human being will never be able to know.

Thus when we speak of Language at this level, we say: Universal Pure Consciousness.

Is the expression of Universal Pure Consciousness a Phenomenon because it is composed of Events?

NOT!

The succession of events takes place only at the level of the Periodic.

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Instead, the Universal Pure Consciousness has the Word - Phenomenon as well as that of Event within it, with the difference from the Periodic, that these two Words cannot make neither successions of events for to be structured in quality of Phenomenon and nor are not the result of a Primordial Event, since all these still cannot be highlighted at this level, than at the level of Knowledge, respectively of the Semantic Mirror of Infinity, considered Primordial Event by Coaxiology, since we cannot discern with anything other than with the help of the Knowledge.

It is possible that and within other Primordial Elements their Primordial Events occur in one way or another, but we as human beings have no way of establishing this.

Thus the Event and the Phenomenon are two Words within this Universal Pure Consciousness which like other Words, such as: Primordial, Pure, Mirror, Reflection, Semantic, etc., are only Symbols with these Meanings determined by the Landmark of Negation and the Asymptotic Function of "Infinite Continuum ", the Word -Event or the Word - Phenomenon, even if their Symbol defines the Meaning of Event or Phenomenon, it does not affect anything which to prove that that Event or Phenomenon took place.

It is Event or Phenomenon only in itself, in its own Symbol and Meaning of this Symbol.

Like and the Words - Consciousness and Expression, these have only a Symbol and a Meaning in themselves at the level of Universal Pure Consciousness and yet the Universal Pure Consciousness is an Expression of its own Words, fact which proves to us that the Words - Expression and Consciousness are Words which are found in all the other Words as Landmarks that are annulled in the largest number by the Landmark of Negation because they are in the largest number.

Here we can speak of numbers only figuratively, so that all Words to pronounce this Expression of Universal Pure Consciousness.

Prin expresie we do not understand the Word -Expression in itself, but what the Expression enunciates, from this point of view we must reflect.

In conclusion, all the Words of Universal Pure Language form through their Expression the Universal Pure Consciousness.

The expression is the Structuralization, in fact the third characteristic of the "Infinite Continuum", and the Meaning of the Expression consists in Undefinedness, the fourth characteristic of the "Infinite Continuum".

4.THE EVIL

4.1.CHAPTER I ATTRIBUTIVE FUNCTIONS

Why my Self chose the Destiny as foreign to me?

Who am I and why I find myself here?

What namely has determined that I should not choose another Destiny?

I have chosen the Destiny, really?

Even if I have chosen it through my Self have more passed, many through this Destiny?

Why many?

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Because Words-Matrices are a Self each in part, and according analogy of the All, are found in all the other words, and thus at this level of my Destiny had more passed an infinity of Words-Matrices, as had passed and to all the other Destinies from this world.

Thus each its choose their own Destiny?

Why precisely I am this one?

What namely can be the love than a religion?

Religion of Love?

I am afraid because the religion was so often a dogma.

Love is not a dogma, and nevertheless is a religion, because us worship her more than to any other God.

Why?

Because we are through birth the faithful of the Religion of Love.

We are those believers who we believe in a religion of a Pope who was killed precisely in the moment when he did love with his mistress, by her husband.

We believe, a large proportion of people in Christianity, in Catholicism.

Why?

Just because we are born to believe or for to love?

That one, Pope, was wrong making sex with marries another or not?

That one, Pope, believed in Love or in the its Profane, in sex?

At the human being, the Love is often associated with sex, perhaps because the sex in quality of supreme necessity of Life becomes synonymous with Love, this supreme necessity of our Self more above, Life?

Why Love?

Regarding at this thing I have more written in my books and I was quite categorical: The Man in this world of Knowledge, does not know than to know the Love, nothing else, even if through the Illusion of Life has the impression that he would Know, the Knowledge and the Will.

None of these are not given to the Man toward to them Know.

Moreover, all the Man actions, respectively, the sequence of events which be conducted throughout his Life, but which actually, is a given Destiny, - whereas the Creation can not be than at the level of the Our Creator Factor and Unique Incidentally, and from there before this is replaced with the Destiny and the Illusion of Life, - so the sequence of events which completes par excellence the Phenomenon of the Man Life, **took place** before of to be!

Thus Everything that, we have the Illusion of Life that we know, or that will follow, was long before this, or never after this, the Creation being finished, BEFORE being reflected by the Knowledge and his Illusion of Life.

This thing stays the basis of the Karmic imprint, which was constituted, long before of to be formed by each being, in part, indifferent if this is Man, animal, plant or whichever thing or object.

All these were, before of to be!

Everything is considered Evil by us, becomes ugly, despised and immediately we want to fight against the Evil by all our means without to understand, how of strangers, are we, toward ourselves, without to understand what namely is the Evil, for then to judge him so harshly.

Our life would be impossible without Evil, because if it would not be the Evil, it would not be nor the Good, which is reported to Evil.

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How would be the world in which we are without evil of which we run away desperate?
Would it be a better world?

I do not think.

When before us would unfold only the Good, when all that we want it would accomplished, and we would not know the Evil, when we would find ourselves in an eternal Paradise, it would be better really?

But if all that we would wish could not be and the Evil, than the Good, only and only the Good, would not turn the Good, in Inferno, if we not get and the Evil, which to determine the Good?

Really, we would wish this Paradise?

We all yearn after it, but we really know after what, namely we yearn ?

How does look such a Paradise, where everything is a Continuous Good, without Evil?

Really, this Continuous Good, not becomes terribly Evil, if it no more has another alternative of comparison?

If the Good in our world would be much Worse and if the Evil and Worse, as, more, happened in history, could we more know which is the true Good?

Did that slaves from now four thousand years ago knew that the informatics is a Good or an Evil for humanity?

We really know what we want?

Man is a being priestly, par excellence, and that's why I stressed more than once this, in "*Death, Nothingness, A-Nothingness, Life and Bilderberg Group*".

This fact brought him, and the quality to become religious in a measure greater or lesser depending on the individual.

Why is religious man?

Because he is built for to be priestly but he not knows this because he is alienated from himself.

That's why man replaces his priestly quality with religious dogma that is so foreign from himself.

Dogma not makes than to him removes and more on man from himself, giving a greater magnitude the alien from man, who comes to replace on him.

So if man is a stranger of himself, and, the society is stranger of man.

In this estrangement won Dogma, which represents the inverse of priestly part of man, or his priestly part, inverted upside down by Stranger out of himself.

Religion not only that, him had departed on man of his own self, but him had alienated in such a measure, that he has become a being anguished and full of everything that it not represent him, respectively a rapacious being, evil, malevolent, petty, full of envy and frustrations of the most diverse.

Who is the most Evil from the Dogma?

The Devil.

He is sneaky, full of everything that can mean the Evil, in this world, and not the Man.

If would not be the Devil, the Man would be in an eternal Paradise.

Therefore, the Devil is Evil, and God is Good.

The Devil is always in an ideological dispute with God.

What namely is God I've explained in the book "*The Status of Conception in the Phenomenological Coaxiology*", and I have no reason to come back again here, but what namely is the Devil still have not explained in any of my works.

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From what I've seen until now, the Devil is in man, because man is the one who has determined as being the Evil, so despised.

Really, if it would not be the Evil, as it actually I have said many times, to who, it would more report the Good?

Can not be Evil without Good, but nor Good without Evil, because otherwise we not more could think on basis of the Logical Coefficient 2, but on the bases of another Logical Coefficient.

I will call him on the Devil: Antichrist, after the religion in which I was born and I was baptized after a few months without being asked by someone, if I will accept or not, the respective religion.

If Antichrist would not be, it would more be the Christ?

Which would more be the significance of Christ without Antichrist?

If would not killed demons from pigs, if would not fought against the Evil One, the Antichrist, what is would have done the Christ ?

Since when we are born we are burdened with ideas like, the one Good God, struggle with the one Evil Beast.

But if you oppose God's goodness, given with the force, you will be severely beaten by this one.

Why beats God?

He is not the Beast, is not Antichrist?

Human God, in this case, is not a prestidigitator like and the Man?

An individual dictatorially, full of hate and rancor, when you no longer him serve?

Yourself was, determined, that to you be born, that to him be a servant?

Then who is the Antichrist?

The one who wants servants, and humble individuals, or the one who does not want all this?

I do not more want, to return to historical transgressions of Christ churches that are intentionally hidden in souls full of fear, of the Christed man , precisely because to him was inspired fear toward the Antichrist, what you represents all that's alien to Christed man, who, I must admit is precisely the true Stranger from Man.

Man must not be a being full of fear of the Antichrist, for to encumber the pockets of priests or of some petty politicians who stand with the cross at breast and with hand on pen with that signing the papers full of corruption.

Man must understand both Good as well as Evil, both Christ as well as Antichrist, whom I named them so according to the Christian religion, but which in reality in my philosophy means Good and Evil, and not God, because God is the Status of Conception, and Evil exists only depending on Good, and Good depending on Evil.

There are no Devils or other and other, figments of human imagination, than the Evil through which man is reported to Good.

God in quality of Status of Conception is ONE alone, Infinite, and the Good just like and the Evil, are part of the God, and Evil should not be taken as though would be alien to God, if is stranger from Man.

Status of Conception is determined from the level by the "Infinite Continuum" of the Unique Expression of Pure Universal Consciousness, from the infinity level of Words-Matrices of framework of the Pure Universal Language, up to the Word-Matrix of the Knowledge, in conducting of whom, through Instinct, is determined the Absolute Truth, and once with this the

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"I" of the Primordial Factor, in which are found reflected the infinity of Words-Matrices of the Pure Universal Language, reflected, because the main characteristic of Knowledge is the Mirror, respectively, the Semantic Mirror of the Infinite.

Once reflected in this Mirror each such Word-Matrix becomes a Creator Factor and Unique Incidentally, one of them being and the Creator Factor of our world.

Once with the Creators Factors, the Numerology is born.

This diversity of Creators Factors and Unique Incidentally once reflected, determines alongside of Absolute Truth of the Primordial Factor, the Absolute Knowledge of this.

Absolute Knowledge and Absolute Truth determines the Original Thought of the Primordial Factor.

The Creator Factor of our world, -which is one of the infinity of Words-Matrix which are mirrored in Semantics Mirror of Infinity, and each such a mirrored image is a Creator Factor and Unique Incidentally,- will determine its own Absolute Truth and Absolute Knowledge, that will determine the pure thought of Creator Factor.

The Pure Thought will determine the Person, which is an image of the Expression of the Pure Consciousness Universal of the Word-Matrix of Knowledge, reflected through the Semantic Mirror of the Infinite, taken from Pure Thought of the Creator Factor, that defines such the first Consciousness of this, in quality of Person.

The Person will get through the Mirror of the Pure Thought of the Creator Factor, all the other images as a result of the reflection of the Words-Matrix in the "I" of the Primordial Factor.

These images reflected by the Mirror of the "I" of the Primordial Factor and then by the Mirror of the Pure Thought, - which just like the "I" of the Primordial Factor is the "I" of the Creator Factor, and each such "I" becomes Mirror in framework of the Word-Matrix of the knowledge,-are the Personalizations.

Customizations in turn determines the Notion, which becomes the Notion of the Person, that of being "I" of the Creator Factor and Unique Incidentally of ours.

Such a Notion is the Existence, in which lies and our world.

The Existence will develop within the its the Life Factor and the Being.

Between, Life Factor and Being, is done different reportings, within the Existence, one of these being the human being, with the world which her is given like dream, for Man to live his own, Illusion of Life, based on Logical Coefficient 2.

Scarcely in this dream appears the Antichrist or the Evil, on which the Man, will determine him in ratio with the Good.

Can the Antichrist, fights against God who is all that I explained, beginning from "Infinite Continuum" and up to level of Our Primordial Factor that Creates only once, afterwards all becomes Destin?

The answer is that the Antichrist can not fight against God, because the Antichrist as and Christ, respectively both Evil, as and Good, belong to God.

How could the Antichrist to bring the Evil that was brought alongside Good, still of beforehand to be us, who we are some simple passers through own Destiny, of this dream with time and spaces?

If we accept that us "lurks", wishing us, the Evil, it means that at same he stalked on all those who have passed before, through our Destiny, and all so they happened and with them, the same misfortune, in the same time, as and our self?

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Then it means that such a Destiny which possessing a certain Destiny is given to us, and therefore is NOT the work of the Antichrist, but of the Destiny, and thus Antichrist is defined as being the Destiny, and Christ, that represents the Good, not part of our Destiny?

So, as and the Evil, and the Good is part from our Destiny, which appears as Entire Destiny, scarcely after the Creator Factor and Unique Incidentally, and has accomplished the Creation, once and only once, thus, being the Creator Unique, and Incidentally, only and only through His Creation, alike how the whole infinity of Creators Factors are Creators Unique and Incidentally, through uniqueness of the Creations on that they perpetrate each in part.

If and the Antichrist the same as and the Christ, are Destiny, being Evil and Good, why more should named and otherwise than Destiny?

This thing keeps of the Illusion of Life on which it dreams the human being, in which this one has the impression that is living life fully, at which participates directly, that can to intervene on her gait, that due to the facts on which them do, everything becomes new, and because this dream focuses on the Unknown, which became Known once with committing the Creation, by the Creators Factors.

As I said, the Creation was committed once and only once as a Fortuitous Happening, becoming immediately afterwards, Un-fortuitous Happening: the Destiny.

Thus the Destiny seems that is Incidentally, but the Unique Incidentally is just the Creator Factor.

If someone would ask me if I believe in Christ and in Antichrist, I would say that because I believe in the Good and the Evil from man's dream, as belonging to this dream, Created beforehand the Man, by Our Creator Factor, all so, I believe and in Christ and in Antichrist, as being a battle between the Stranger from Man, actual, that you see on every street, in politics and in society, and the Man in his himself, confused, rebellious, because he can not come out, to light, because it can not sidestep, this Stranger, I was talking about.

Who is the Stranger from Man, the Christ or the Antichrist?

Who is the Christ?

The one who and gave life to Man, as of otherwise, billions of people it sacrifice in their own Alienation of Self, not understanding that the true Stranger from them, is precisely the Good toward which go blind, forgetting the other side, on which, they will not to it understand, and namely : the Evil; considered by them, Stranger of Man.

If would go only toward Evil, then this one would be the Stranger of the Man.

Why Man goes toward the Good and not toward Evil or toward both, as of otherwise would be the best thing for this one, since such would accomplish a Balance, and thus the Being of the Man, which is the Self of its, reflected through the Being of the Existence, would become what it is, dual, ie both, Good, as and Evil?

All they are really determined by the Original Sin of the Man, through which Man is doomed in his lifetime fleeting, to the material and spiritual necessities, such as food, the need for diversity, the need for pleasure, from where prospered the necessities of spiritual order, etc..

The necessities are given to the Man through the dimensions of his world: the Space and the Time.

From here drift the greed that is the basis of the Original Sin of the Man.

If you give the Man how much space he wants, surely even if the whole city would be a planet, all would not reach, and would like other planets, so would occupy the whole Universe, as ultimately, to want at least one Universe for each.

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If you give the Man how much Time he wants, you see that it would not him reach nor ten lifetimes, where and would satisfy the pleasures spatial, but because time can not be acquired only through his own life and can not be stolen, blackmailed, swindled, robbed, exploited or parvenu, would reach quickly to the conclusion that does not need of time, than of space since this one "makes money".

If you took to the Man the possibility of to hold space, only to the extent of ensure his own necessities, you'll see that the Man not and would want longer time, than at most a life, but and that life, only if can be forced by fear, to it lives, through the fear of death!

All this shows us how Stranger is the Man, face to himself, and that the Good of the Man receives its meaning, through the spatial dimension that he can store it, for to and create his own wealth, thus ensuring his own necessity not only in cases extreme when there is no choice, but the necessity of his greed can lead to extreme.

How many individuals do not have fortunes through which could survive millions of lives?

But how many do not want if they could have the whole planet or the whole Universe?

The Good of the Man consists in that part of his Self which him ensures this sick necessity of the greed, and for this the Man was the one who and created, a God who Gives!, if him yourself subdue, and moreover, this one Gives and the forgiveness of the sins, so necessary for the upstartness of the Man.

Not this one is the true God of the Man, but his Self, composed not only from this Good so Stranger of Man, on which the Man sees him, the meaning of his existence, but consists and in the Evil without which the Good would not exist.

I am convinced that if Man would longer have and other sizes in this world, and these could be stored like and the space, then and those, would become the subjects of disputes and battles to be stored in fortunes, to ensure necessities their own vices of the Man, among which the most important is the greed.

Therefore the world of the Man is paranoid and devoid of real meaning, because the Man is a being paranoid and devoid of a real meaning.

Whence the Man know that this is his Good and not his Evil of which he is running away?

Just because this Good Gives him the possibility, of to secure, to an extent or another, the necessities of his own greed, toward which tends?

For this God, it sacrificed the Christ, giving birth to a world religion, and this God is fighting with the Antichrist for supremacy, so that in the end to defeat him.

Does defeating this Antichrist, the Man would not defeat for ever the forgetfulness of Self?

Forgetfulness through which the Man is not perfect, or just Good and so, nor will can ever be. Man is both, Good, as and Evil, because in the Self of the Man, no Good could not be without Evil.

Does becoming extremist reaching to know only the Good, which to him ensure his necessities, would not become and more Stranger of him?

Would not it be infinitely more Good than to fight the Evil, that consists in everything his can not it satisfy the necessities, even if these are represented alongside wealth and happenings, like those do not receive an accident or illness, of not doing an accident, or get a disease, and so on, to understand the Evil, to understand why may not have the respective wealth, and at what it uses, or to understand that the accident or disease does not occur because of the Evil from him,

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but of the Destiny that would have occurred anyway, being created before the Man and of his world?

Would not it be more Good that the Man to and know the Evil in him, the causes which him produce, and what the Man considers as being the Good, through his desire of to succeed?

Does the religion of the Man is a religion of the Good, toward which the Man is heading, ie, toward money, happiness, pleasure, amusement, or everything what him can give something positive, without to understand that all these positive Factors are perhaps much more negative than the Evil, without to understand that it is not Good to fight against the Evil, because, thus, you do not do anything other than to him distort causing an Evil and greater, but you to him understand, because only through Evil, you will can understand the Good, and the Evil could be understood only through Good?

If the Good is considered as belonging to God by Man, then Man must move towards God and ask him what namely is the Evil, and if him will stigmatize, then that God is Stranger of the Man, because and the Evil makes part from Man, and must not be stigmatized the Man, but understood.

If that God will tell him how to understand the Evil and how to him approach the Good, for to be a Balance as closely between the two parties, then that God is part from the Man's God, because will do an Evil much more Good, than the greatest Good, known by Man.

Instead, to understand the Good, the Man will have to inquire thus the Evil's God, and to see if he agrees to understand the Good, or to fight against it.

If he will say he wants to fight against the Good, then that one, is not a God of the Man, but of the Stranger from Man, and if he will say he wants to understand the Man, that one is a God of the Man. Thus, the God of the Man is both the Good, as and the Evil.

Who is the Antichrist?

Who becomes an eternal rebelled, against the Order which makes it just the Stranger from Man of the Good.

Is the one who not accepts the Order of a brutal God and deeply inhuman, that is why, him responds its through chaos and disorder.

Thus the Stranger from Man is the one in which the Man take refuge, forgetting that his Self is dual, both, Good, as and Evil, and if will take refuge only in one of these parties, that part will surely become the Stranger in he, but due to the Illusion of Life, precisely the Stranger from Man will be considered by Man, as being the Man, and the other side, as being the Stranger from Man.

Man will lose the Stranger from him, only if will know to "dwell" in both sides of his Self, both in Good, as and in Evil.

The Christ is Man?

Yes!

Because behaves inhumane, giving his life for the Stranger from Man, subjected an Order, of a God who yourself born, first, for that then, to beat you, and to become submissive to the Original Sin.

The Human has need of inhuman, for of it may highlight and vice versa.

The human would disappear entirely if it would not and the inhumane of the Christ, by his supreme sacrifice, understanding the Evil.

Thus the Christ understand the Evil to its maximum reverberation, becoming a fillip through His sacrifice, of to him approach, on this to the Good, of to finish the fierce fighting, which departs, the Good from Evil, at the extremes what reaching to apogee, alienating the Man.

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Christ is the one who made the first step by kindness and understanding through which the Man to be no longer Stranger to himself, to understand the Evil, through kindness and not through fight.

All these valuable teachings of the Christ were removed of political interests of certain churches, being distorted into fanaticism or extremism what denies the understanding of the Evil and preaches only the fight against this.

The Man has need of the Stranger from him (the Good), but not for to become just the Stranger from him, forgetting the Man (the Evil) completely.

The Christ, is sacrifices to wash the Man of the Original Sin, but once with the washing of this sin, does not mean that Man will truly live submissive only the Stranger from Him, (the Good), disappearing the Evil, but, precisely the fact that through sacrifice of Jesus Christ, the Man will have to understand Evil and, to him approaches the Good. Many churches which do not understand this, are wrong.

Who will take the place of the Evil?

Only the Good?

Only Good everywhere?

Terrible!

Because the Good without Evil is no longer Good, not having at what to it reports.

That is why the Christ of the Stranger from Man had to die?

That is why in history have died so many hundreds of thousands of people in the name of this Christ, for that they wanted to understand evil?

They died for a Christ what foresee a world only of the Good?

How of Good it would have been that Good without Evil?

With how banish longer the Evil from Man, without to him understand on this one, with so him did and more Evil, face of the Good, eccentric, fanatic and extremist.

The Self of the Man is a Balance between Good and Evil.

The more you will straighten out, only toward one of this parties, trying to it exacerbate, to it amplify through all kinds of acts, which should combat the other side of the Self, you will not do anything else, than to amplify the other side of the Self.

Thus, with how, you will amplify the importance of the Good, countering the Evil, the more you will magnify the Evil, despite of the Good and reverse.

Man needs both, of Evil, as and of Good, both of Antichrist, as and of the Christ.

A Christ subjected to an inhuman God, who beating, is a Christ of the Good extreme, if the respective God, is considered as being a God of the Good, or reverse.

Yet Christ did a lofty fact, namely understood that it is better to act with Good towards Evil, with kindness and understanding. From here the human side of Christ, which overlaps with the human side of the respective Man with his Self.

Again, I repeat would longer be the Christ thus, without Antichrist?

Must contend with this one, or to understand it ?

Does the God of this Man would not be more good, if he would be more human and would understand the Evil, trying to change it toward Good, and the Good, to climb on the heights of increasingly higher?

Is it not infinitely more Good if we had an Evil better than the most Good current possible, and a Good better than that Evil ? Certainly yes.

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However even if the current Good is the Stranger to Man, being much too extremist, face to Evil which perforce him characterizes on this, is as necessary as the Evil.

Therefore Man needs both he and of the Stranger from him.

Man is not allowed, to do the mistake of to it refuge, nor in one side and nor in the other, therefore, nor in the Stranger from him, and nor in him, because then when it would refuge only in him, this one would become the Stranger from him, and reverse.

Then, the Stranger from Man in who took refuge, at present, is he?

It is a part of the "Ego" his.

Which is the Good and which is the Evil from this "Ego"? The Stranger from Man or the other side of the "Ego" his?

When man is in a part and it denies completely on, the other, certainly that part of the "Ego" of the Man shall be regarded as belonging to the Good, and the other one to the Evil, unwittingly understand that both parties are part of the "Ego" of the Man, and each against other can to be both, Good, as and Evil!

From where man knows through the Illusion of his Life, that the Good is precisely this Stranger in whom is sheltered, and that this is not the Evil?

Just because the Man him calls as being, the Good?

If this one is the Good (the Stranger) and the other is the Evil, then this Good can be identified by means of the Evil as being the Evil, and the Evil as identified by means of the Evil, as being the Good. This alternation, depends by who makes identifying of a sides or of other.

Yet Christ's importance is overwhelming, being the first to understand that it is necessary to understand the Evil, by : "The one who is believed pure to toss with the stone in woman".

Is the Antichrist, Man?

Yes!

He does not accept the Order of the Stranger from Man, and therefore becomes stigmatized by this one.

With how the man is more Stranger to himself, with so will portray an Antichrist more brutal, face to he himself.

With how, the Man it will approach of him, leaving aside the wrong Path of the competitiveness and choosing the Restrictiveness Path towards him, the Antichrist will become increasingly more human, identifying it, with the true Self of the Man, hidden for so many generations, and namely the sacerdotal part of the Man, which him represents as the being.

Man must not to fight and again to fight against the Evil from him, - thus glorifying a God, who not only, that not him understands, but him more gives and an Original Sin, which is actually the Sin by which the Man its recognizes the wrong Path on which he is, praising the God of the Stranger from Him! - but the Man must first of all TO UNDERSTAND THE EVIL from him, in which lies his true self, forsaken and abased through the most abject expressions by the Stranger, who took his place.

This is the Way!

The whole difference between Antichrist and Christ consists to whom is attributed the Love by the Illusion of Life of the Man, without that the Man to understand that is, both Antichrist as and Christ, is, both Evil, as and Good, and both are Love and so.

Man is Love.

He has neither the Will and nor actual Knowledge.

The consciousness of the Man consists of Volitional, Cognitive, and, Affective, respective of Will, Knowledge and Affection, where lies the Love.

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Thanks the Illusion of Life, the Man can not Knows, without knowing the Absolute Truth of Knowledge, and therefore, can not to possess nor the Will, adjacent of Knowledge, because for to want something above all you must know what you want.

So all that him remains of the Man is the Love.

The God of the Man is the Element - Common of his, which is and his Self, and this is the Word - Matrix Love, which at Man is formed from Good and Evil, from Christ and Antichrist.

Love is the his Unique sense, that him gives sense the Being of this one, what consists in the Self of the Man, in his God, who is Love!

I wrote in** The status of the Conception in Coaxiology phenomenological, **about the Common Element, through which a Word-Matrix or Element (Word) of the Universal Pure Language can to become Typological (to meet certain complementarities or similarities) face of another Word-Matrix, which in the present case is Word-Matrix of Knowledge, in whose worlds it develops the Illusion of Life of the human being.

The element common, Man, is actually the God of the Man, how, of otherwise, may be an infinite number of others Common Elements, such as, of plants or animals, etc..

The Element Common, Man is a Word-Matrix like any other Word-Matrix which can have the quality of being Common Element, through which a multitude of Words Matrices it can retrieve in another Word Matrix, because the Element - Common gives them the quality of to be Typological, face of the Word-Matrix, in which are found. Otherwise, if would not be the Common Element, through which to it rediscover in the other Word-Matrix, these would be un-typological from the other Word-Matrix.

The Common Element, Man is the one that him gives the Man certain characteristics, on which them has and Him, but only now in this book, I defined the Self of the Man, which is the Word-Matrix, Love, as being the Common Element, Man.

Thus, the Common Element, Man, is the Word-Matrix Love and the Self of the Man.

This is the Self of the Man or the Common Element, Man, which is actually the Word-Matrix, Love, and through which transcending all Words-Matrix which are found in the world developed by the Word-Matrix of Knowledge, in quality of Man.

To each man, his Self will be Love, and His God.

Thus Man is Love and that's all, is Antichrist and Christ, because can not feel the love than through Good and Evil, Beautiful and Ugly, etc.. ! If man would think with another logical Coefficient greater than 2, alongside Good and Evil, Antichrist and Christ would more be, and other poles, of his own divinity, depending logical Coefficient on base which would reason.

Antichrist like and the Christ is Love, but in disorientation in which we live true love is blasphemed in the most brutal and mocking way by the Christic Stranger from the Man, who created a sick society of money, but who wants to be steeped in fear of the fact the God of this Stranger is a God who beats, and is revenge, terribly, if you do not him will become subjected.

One of the instruments of torture of this world created by the God of the Christic Stranger is Money.

This fact does not mean that I agree with Satanic practices because these instead to understand the Evil and to him approaching to the Good, to create the Balance, of human beings, him exacerbates, so how exacerbating the Good the religious Dogma, assigning to the Christ some factors, about which he nor did not mention, or, prompting new religious practices, totally inconsistent with the teachings of Christ.

Whatever we say, Christ is the same as the other great prophets, Buddha, Mohammed, Moses, etc., a foundation stone in the spiritual history of humanity because through his

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teachings, tries to understand the Evil and not to him defeat through bloody battle, distorting such the violence.

Christ is a pathfinder in the spirituality of this world, which opens the path of conciliation, of understanding the Evil, of forgiveness and of struggle through Kindness and Love. Without Christ, life would had been much more wrenching and poorer.

The Man will have to understand both the Evil, but equally and Good, because they complement each other, the Good on the Evil, and the Evil on Good.

Just as and in politics, dogmatic extremes are joined. What is the difference between the Inquisition and Satanism?

Satanism is an extreme of the Evil, trying thus, to fight against the religious Dogma, who and she has its extremes and fanaticism.

Paradoxically, the Satanism instead, to him closer on Man to Evil, to him determine to him understand on this one, the Satanism him separates from Evil, him determines to understand that the Evil is cruel and bloody, that, is totally the opposite of the Good, and not a completion of this one, how has to become understood, because without Evil would not more be Good.

Both Evil and Good are part of the Self of the Man, which is, his Common Element, hence, his God.

Understanding the Evil, him you will closer of Good, and understanding the Good, him you will closer of Evil, but them approaching, on each respect to each other, you will have an Evil, less Evil, and a Good, less Good? No!

You will have only an Evil, less Evil, and a Good alike of Good or much more Good, because the sense of the existence of the Man is from Evil to Good. The Man always seeks the Good, and tries to flee from Evil, not understanding that, if will understand the Evil, him will be much easier to possess, the Good.

Even the Good, has his share of Evil, as well the Evil, of Good.

Thus fleeing from Evil, will flee and of a, Good of this one, toward a, Good, which has and Evil, in him.

Only by understanding the Evil, of which we flee, we will can get to the Good, toward which we flee.

Therefore we should see relations of approximation between these, the existing complementarities and similarities, for to know where we to flee, toward what kind of Good.

It is, the more dangerous with how we deflect toward extremes, denying the Good (practices satanic), or the Evil (practices dogmatic, fanatic).

Any deviation toward the extremes of the one or another lead to the self alienation of the Man.

By extreme fanatical dogma, Christ instead to be a subjected of the Understanding, of the Evil and Good from the Man, is a subjected of the God of the Stranger from Man, who him subdue on this one, at fear of not being beaten by his supernatural power, and in the case of the total obedience, the Man is forgiven of all sins created by the same God who him gave birth, in his quality of a sinner Man.

Why God did not let the Men without sin, who to more not be compelled to him begs for mercy?

Because the Man has followed the path of the Devil.

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If God was not able to know in advance that the Man will follow the way of the Devil, eating from the apple which him will give, the Knowledge, the act through which he sinned, means that not exists a God who Created the All, but a woeful conjurer.

Could otherwise be the God created by the Stranger from Man, the God of the Stranger from Man? No!

Does the Knowing is a so great Evil?

Even if in reality, the Man does not Knows, and therefore has neither the Will due to the Illusion of Life, which him gives this dream, which is his own life, the unique real thing from the Man's life, respectively from the individual Conscience of this one, is neither the Cognitive (the Knowledge) and nor Volitional (the Will), but the Affective, determined by Love.

Just as I said in 'Death, Nothingness, Un-Nothingness, Life and Bilderberg Group', everything what is part from the consciousness of the Man is love and that's all.

Man not only not Knows, but, in reality, not possesses nor Will, because his entire existence is based on the Illusion of Life, and this him gives the dream which is his own life, dream which determines the Knowledge, but and the Will, that being illusory within the existence of the Man.

The only real thing from the consciousness of the Man is love, through which the Man feels the world around him. This feeling it is addressed in mode illusory, both the Knowledge, as and the Will.

Thus, the Man through Feeling him assigns to his Knowledge, as being a multitude of signs, which establish certain relationships, reaching at Semiotics respectively Pragmatics (the report, sign-Man), Semantics (the report, sign-significant) and Syntactic (the report, sign-sign).

These are not real than in the Illusion of Life of the Man, within this dream, precisely because the Man does Not Know the sign, but this him comes through the Feeling given by Love, the only real thing in Man's life, which is not the Knowledge, and nor can be a sign of its.

Man lies in the world of Word-Matrix of the Knowledge, but alongside the Word-Matrix, Common, Man, this is formed and from the Word-Matrix of Love.

Because the Man does not Knows and nor has Will, but only Feels, the only true fact from his life is Love.

Thus, nor three branches of Semiotics are not real, being determined by the Man through the Knowledge (fake) thereof, and therefore the Semiotics within the Co-axiology will become Un-semiotics, and will include six main branches, which are and branches basic, of the Feeling, given by Love, through which this can Knows.

Thus, Un-semiotics has at base the Love, and not the Knowledge, being an expression through which the Love, through his Feelings, can Knows, but much closer to the Truth than the Illusion of the Knowledge, from level of the Semiotics.

This fact means that what Man considers to be sign, is feeling, alike as everything that includes the sign, from force to absolutely everything us discerns the world in which we find ourselves, through false Knowledge, but of true Love.

Thus, the Man is Love, because the Word-Matrix, Common, Man, alongside the one of Knowledge, have clothed one of the infinity of the Words of the Universal Pure Language, to define the Man as a Whole, and this was precisely the Love, the only true fact of the Man.

A lifetime some of us are obsessed somehow or other by God.

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Regarding at this subject I wrote more in the book 'The status of the Conception in Co-axiology phenomenological', defining the Deist Domain, and how namely him I see it God.

In no case in the pitiful posture of conjurer, on which brought him a dogma. Why conjurer?

Because this God of the Dogma, is a God who reflects the Dogma in all its splendor, based on cheap tricks, but dangerous for the human being.

Dogma always him considers God in a dispute with the Devil, as well the Good is in the same, dispute with the Evil, during the dream of this life.

From the beginning, God is Not a fighter, and nor a person ready of disputes with all sorts of devils, who actually, lies in Man, and this one him assigns God, who becomes the savior of the Man, ready at all times to fill the pockets of the priests, who give performances in cathedrals full of people, who want to be saved.

God is not a fighter because he do Not has with whom to fight, than with He himself alike as and the Man, because God has no rival, He is the absolute master of the Whole, and of the Whole behind the Whole, respectively, of the Whole-Endlessly, by "Infinite Continuum" and its four basic features: the Asymptotic Function, the Landmark of the Negation, the Structuring, and the Un-definition of.

These four characteristics in consistent with their Whole represented by "the Infinite Continuum", are those that by reporting at the Unique Expression of Pure Universal Consciousness, determines eternal and continuous, the Words-Matrix of the Universal Pure Language, through new and new functional attributes, for that these to can receive, certain characteristics. Then, the first Word-Matrix was God? NO!

God **is not** a Word-Matrix of this Language Pure Universal, but nor we can not talk about a first Word-Matrix, because not exists a Beginning and an End, than all in quality of Word-Matrix, but who nevertheless preceded, these functional characteristics attributive, of the Words-Matrix, of it determines, some on other, to infinity?

The answer consists in reporting "the Infinite Continuum", at the Unique Expression of Pure Universal Consciousness.

Basic characteristics of " the Infinite Continuum" were reported to Unique Expression of Pure Universal Consciousness, prompting through the Asymptotic Function, at the beginning, the first function, namely, the conjunctive function, thus as the Whole, to be in Whole, according the Analogy of the Whole, about which I have more written.

This fact will determine, the Word-Matrix of the Infinity, because the All will become always, thanks to the Asymptotic Function, of "the Infinite Continuum", an All exceeded by Unending, which is reflected through the Infinite.

To affirm: the Word-Matrix Infinite, is the first Word-Matrix within Universal Pure Language, is erroneous, because the Infinite, through his acceptation, structural, but and functional conjunctive, represents precisely the Unending, and, of him gives, the Unending, status of "first" is exactly as you say him, that he is not Unending, because the Unending, the Eternal (from temporary perspective, for example), can not ever be a "first", because, if it had a Beginning, would not more be Unending, but the end at one end, even if at the other, would be Unending.

The Beginning, is also a Word-Matrix the same as and the Infinite, and then we could not talk about the first Word-Matrix, but the first Words-Matrices.

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Then if we can not determine the "first" Word-Matrix, it means that do not exist, because is in a succession of functional determinations, through the fact that some it determines on others, through the reporting at the Unique Expression of Pure Universal Consciousness.

Who is responsible for the appearance of these Words and in what way?

But who is responsible for the appearance of the Unique Expression of Pure Universal Consciousness and in what way?

Asymptotic function of the "Infinite Continuum" determines him on this one as being: **"Continuous"**, prompting **"the Continuity-Landmark "**, is the Unique Expression of Pure Universal Consciousness, defined as being the Landmark of Negation, through reporting to **"the Infinite Continuum"**.

Please do not make the mistake of associating the "Infinite Continuum" with the Word-Matrix, Infinite, even if symbolically represents the same thing, they are not the same thing, because the "Infinite Continuum" is not a Word-Matrix, as it is the Infinite.

Once the Asymptotic Function determines the **"Continuity-Landmark"**, which becomes thus, **Landmark** (the **Landmark of Negation**), the **"Continuity-Landmark"** of the Asymptotic Function of "the **Infinite Continuum**", him **denies** on **this one**, precisely through the fact, that **him becomes Landmark, so, an End** within the **"Continuity"** of his.

This **"Continuity-Landmark"** of the Unique Expressions of Pure Universal Consciousness will nominate, the All-Unending, actually "framework" in which the Words-Matrices are defined.

This **"Continuity-Landmark"**, will consist, **through** and **for** the Asymptotic Function which is reported at the Unique Expressions of Pure Universal Consciousness (**the Landmark of Negation**), on which a defines as Landmark, instead, the Asymptotic Function is defined as being the Word-Matrix, in whose matrix it lies, so, are retrieved the Words-Matrices, so as being the **All**, that determines in **his structure (the Structuring), the diversity**.

Such, the Word-Matrix Infinite represents precisely the diversity of all Words-Matrices, which are defined thus by him.

Therefore can not ever be "first" Word-Matrix!

As I said just now, Continuity determined by the Asymptotic Function as being the Unique Expression of Pure Universal Consciousness, is nothing but a **Landmark**, which it always denies, namely, the **Landmark of Negation**, that becomes thus from the characteristic of the "Infinite Continuum", and the basic feature which defines the Unique Expression of Pure Universal Consciousness.

Since that "Continuity" which becomes a Landmark of the "Infinite Continuum", due to the Asymptotic Function, is a Landmark, that will **deny** precisely the "Infinite", to determine the His "Continuity", becoming thus, **the Landmark of Negation**.

Thus, reported at the Unique Expression of Pure Universal Consciousness, the "Infinite Continuum" is identified as only "Infinite" and not "Continuous", precisely because such to can be determined his continuity, by the Unique Expression of Pure Universal Consciousness, which is and **Landmark of Negation**, in this case.

How exactly can be determined as 'Infinite' without to be 'Continuous' by the Unique Expression of Pure Universal Consciousness, and thus remain and **Landmark**, but to be and, **Denied**, the same time, towards the Unique Expression of Pure Universal Consciousness?

Once it becomes Landmark of the "Infinite Continuum", precisely because **this** ("**Infinite Continuum**") to remain eternally 'Continuous', will have first of all to him considers, **in turn**, which had until now, the quality of **Landmark** toward the "Infinite Continuum", as **Landmark**

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Infinite of the Unique Expressions of Pure Universal Consciousness, with title of Landmark Infinite Integer of the Unique Expressions of Pure Universal Consciousness.

This, **Landmark Infinite Integer**, actually defines, an **Infinity-Finite**, through **Infinite (Infinity)**, and through **Integer (Finite)**.

Finite part within the "Infinite Continuum" will be a new Word-Matrix, which it will be structured within this one, becoming through **Un-defining**, from **Integer**, a diversity in diversity, which will be taken over by the Asymptotic Function, for to it be able to resume the cycle.

Thus the Landmark which is the Unique Expression of Universal Consciousness Unique towards the "Infinite Continuum" will become a Landmark of the Negation, both for "Infinite Continuum" which recognizes the Unique Expression of Pure Universal Consciousness, but it Denies eternal, through its characteristics, becoming again 'Continuous', from Integer, as well the Unique Expression of Pure Consciousness Universal considers "Infinite Continuum" as being a Landmark which always it denies on same considerations, because becomes eternal "Continuous" from Integer.

Consequently, the second characteristic of the "Infinite Continuum" which is the Landmark of Negation, is responsible of "the localization and determining in quality of Landmark" of the Unique Expressions of Pure Universal Consciousness, which once determined the Infinite, as being a Landmark Integer, so, Finite, will Structure the Finite as being a Whole, through the third characteristic of "Infinite Continuum", of which, the Unique Expression of Pure Universal Consciousness, is no stranger, and him it due the Whole, what will become Diversity through the fourth characteristic, namely: Un-defining.

Thus between "Infinite Continuum" and the Unique Expression of Pure Universal Consciousness exists a powerful interdependent, just as there are for each Word- Matrix, in part, and its own Expression, which is actually its own Unique Expression of Pure Universal Consciousness.

Thus, the Unique Expression of Pure Universal Consciousness is the Unique Expression of the "Infinite Continuum," as each Word-Matrix has its own Unique Expression, only that at level of diversity, of infinity of such Words-Matrices, that Expression is no longer Unique, but part of Infinity, towards the "Infinite Continuum", which will have always and Eternal, only a single Unique Expression of Pure Universal Consciousness.

Thus both the Expressions of the Words-Matrices, as and the Unique Expression of Pure Universal Consciousness, defines the Universal Pure Consciousness? YES!

Just that and the Universal Pure Consciousness, is structured, having at base the Unique Expression of her, at which is reporting all the Expressions of the Words-Matrices, and, when I say reporting, I do it in the true sense of the word, because, never, the Unique Expression will not be equivalent with the Expression of a Word-Matrix, and nor, it will not amalgamate or mix with it.

Therefore, the Pure Consciousness Universal is "split" into two parts, namely: the Unique Expression, a part, and the second part, the Expressions of the Words-Matrices, which it reporting eternal at the Unique Expression, for to it can define.

The same and in the case of the "Infinite Continuum", this is structured from the Words-Matrices, which him, gives the quality of All, and from "his Continuity", which gives him the quality of Infinite.

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Thus, the "Infinite Continuum" becomes an ALL-ENDLESS, and the Pure Consciousness Universal becomes Unique through the Unique Expression of it, and Infinite through the Infinity of the Expressions of the Words- Matrices.

Thus, we observe how this ratio is reversed between the "Infinite Continuum" and the Universal Pure Consciousness, since the Whole is formed within the "Infinite Continuum" from Words-Matrices, and within the Universal Pure Consciousness, the Expressions of the Words-Matrices are forming precisely the Infinite.

In conclusion, the Unique Expression of Pure Universal Consciousness is the Unique Expression of the "Infinite Continuum".

Each Word has a Symbol and a Meaning of his own.

Each Element Primordial is a Word.

The totality of Words is forming the Universal Pure Language, whose Expression determines the Pure Universal Consciousness.

Within the Knowledge, the Words of the Universal Pure Language, are reflected in the "EGO" of the Primordial Factor, in which are found all these Words.

Each Word or Primordial Element has a certain Matrix of it, that him determine the development depending on the other Words, of which, thanks to the Expression of the Pure Universal Language, which is Pure Consciousness Universal, is in an interdependent relationship continues.

For the Word, Knowledge, the source of the Universal Pure Language is Our Matrix, because, only through her, can Know, these Primordial Elements, which are the Words through the "EGO" of the Primordial Factor, which becoming the first reflection for these Words in the Word of Knowledge, where is and our world.

Instead, the Source distinctly regarded of the Word of the Knowledge, no more is the Our Matrix, which determined the "Ego", of the Primordial Factor and nor other aspects, developed by this, such as, the Absolute Truth and the Instinct, but the characteristics of the "Infinite Continuum" which are the Asymptotic Function, the Landmark of Negation, the Structuring and the Un-defining.

From the point of view of the Universal Pure Language, Matrix, of the Knowledge, respectively the Forms of Expression Matrix, and of the Universal Pure Language, the Infinite receives different connotations from case to case.

Thus within the Universal Pure Language, Matrix, of the Knowledge, the Infinite is equivalent to the Endless, from here, and the Asymptotic Function which hovers in quality of basic characteristic over him.

From the point of view of the Forms of the Expressions Matrix, here the Infinite can receive an infinity of connotations, because each Matrix in part, develops its own Universal Pure Language, Matrix, and from here, this Language becomes a Form of the Expression Matrix, in its turn, alongside the infinity of other Forms of the Expression Matrix, and thus we can define as being, Forms of the Expression Matrix, the totality of the Universal Pure Language, among which, and that of the Universal Knowledge, where each Matrix its develops the Universal Pure Language, Matrix respectively.

Thus, we have three types of *Languages*: *the Universal Pure Language, Matrix*, which is the Universal Pure Language of a Matrix, Language that develops only through the Matrix respective, in our case being the Universal Pure Language of the Knowledge, afterwards, are the *Forms of the Expressions Matrix*, where we can talk about an infinite multitude of the Universal Pure Languages, Matrices, and of course, of *the Universal Pure Language*, taken as a Whole, the

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one that defines in His Totality, the EXPRESSION, what has the role of Pure Consciousness Universal, and implicitly, of State of Conception.

The Universal Pure Language, Matrix, of the Knowledge, is defined by Our Matrix, which is a Matrix-Purpose, that determines the Instinct and the Absolute Truth, for to can determine, once with this, the "Ego" of the Primordial Factor, where are reflected, the Words of the Universal Pure Language, receiving other Symbols and Meanings, in following the reflection, propitious of the Knowledge, thus, determining, the Universal Pure Language, Matrix, of the Knowledge.

Once determined this Language, appears the Absolute Knowledge, alongside the Absolute Truth and Instinct.

The Absolute Knowledge alongside the Absolute Truth determines the Original Thought of the Primordial Factor.

It is responsible of the determining each Creator Factor and Unique Incidentally, where each in part is nothing else but a Word of the Universal Pure Language Matrix of the Knowledge, or the Words of the Universal Pure Language, reflected in the "Ego" of the Primordial Factor, and distorted as Symbol and Pure Meaning of thereof by the "Ego" of the Primordial Factor.

All these to create the Universal Pure Language, Matrix of the Knowledge, which is a Form of the Expressions Matrix, from the infinity of Forms of the Expressions Matrix.

This fact means that every Word of Universal Pure Language has a certain Meaning and Symbol of his, in quality of Word of Universal Pure Language, Meaning and Symbol unfiltered by no other Word-Matrix.

Every Word of the Universal Pure Language is a Word-Matrix.

This thing is a general rule.

The Word of Matrix of the Knowledge can be named as Matrix-Purpose.

The Purpose is that which determines, in fact, the Universal Pure Language, Matrix of the Knowledge.

This is the Symbol and the Meaning of the Word of the Knowledge, in his Pure state, of Word, of the Universal Pure Language.

Every Word-Matrix of the Universal Pure Language is defined as having a Symbol, that has a Meaning of its, so **and** a Meaning, even if the Symbol, par excellence, can be himself a Meaning, a form or anything else which to him determine.

Why must necessarily added the particle "and" , which demonstrate the fact that the Symbol is a symbol deprived in his himself, of a certain Meaning, being probably, just a Symbol of the Form, and, certainly, not, of the Meaning?

If it would be a symbol of the Form and not of the Meaning, would mean that has not a certain Meaning, what in terms of the Knowledge is totally wrong, because any Form is a Meaning in itself.

So, what actually happens and what kind of Symbol is every Word in part of the Universal Pure Language?

We human beings can not understand a particular symbol, than if it has a certain Meaning, how we identify as being under the same structure, both the Symbol, as and the Meaning.

Because we live in the worlds of Knowledge, each Symbol for us, will have a Meaning.

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If we lived in the worlds of another Word-Matrix, surely, that each Symbol would have the resonance given by the Word respectively, in Knowledge, in the case of another Language Pure Universal, Matrix, in which is located and the Knowledge.

In the case of Forms of the Expressions Matrix in which are not the Knowledge, the Word-Matrix no more has not even a Symbol, from point of view of the Knowledge, different of the Meaning, and replaced with the resonance given by the Word-Matrix respectively.

This fact is due in totality the lack of the Knowledge.

Such the Words-Matrix of the Universal Pure Language have Symbols what possesses, a certain Meaning.

Only within the Knowledge, are only Symbols where the Meaning is replaced by the Word-Matrix, respectively only there where in the "vocabulary", intervenes and the Knowledge, and in the case of Forms of the Expressions Matrix, where not even is the Knowledge, so not interact in any way, according the First Analogies of the All, with the Words-Matrices respectively, gets lost in totality the Symbol of these Words-Matrices.

Symbol being replaced with the Word-Matrix, respectively, which we, human beings, who thinking only and only by means of Knowledge, we him will perceive all as on a certain Symbol, even if this one is not so.

I wrote in another book about Knowledge, that is the Reason of the Creation.

Is perfect, but this is only for the Universal Pure Language, Matrix, of the Knowledge.

For the Forms of the Expression Matrix, or for the Universal Pure Language of other Words-Matrices, where the Knowledge is inserted as a simple Word of the Language, and not in quality of Word-Matrix, again the Reason of the Creation will not consists in Knowledge, but in the Word-Matrix, respectively.

Concerning the Creation is more doing again a distortion because the Creation is Created in the worlds of the Knowledge, only by the Unique Incidentally, which are the Creators Factors, together with the Primordial factor, through the reflection the Universal Pure Language in the "EGO" of its.

Thus, the Creation, within the Knowledge, comes as being a reflection of Universal Pure Language, and the image mirrored in the "Ego" of the Primordial Factor of those Words of the Universal Pure Language, is nothing else than the Creators Factors and Unique Incidentally.

Thus, the Creation is actually the mirroring in the "Ego" of the Primordial Factor of this Universal Pure Language, while within other Words-Matrices of the Universal Pure Language, the Creation no longer the preserve of the mirroring in the "Ego" of the Primordial Factor, but receives with completely and utterly other valences depending on the Word-Matrix, respectively, being even and the Word-Matrix, Creation, which is the same as the Word-Matrix, the Knowledge, in the sense of having, its own developments, matrices, with the worlds and its Universes.

Thus, the Word-Matrix, Creation, is totally different and independent of the Word-Matrix, the Knowledge, within the Universal Pure language, between them being only certain relations of interdependence, such as those caused the attributive function, and of course, the connective, whereof follows to deepen more the subject in the following pages.

In conclusion, one is the Creation seen through prism of the "Ego" of the Primordial Factor, through the disjunctive function of the Chance, and the other is the Word-Matrix, Creation, independently of this "Ego" of the Primordial Factor, in quality of Word-Matrix, of the Universal Pure Language.

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The Creation is therefore, in Knowledge, this mirroring that occurs only once in the "Ego" of the Primordial Factor, mirroring, in which are found all the Creators Factors and Unique Incidentally, then, only once, when the Whole Creation is perfected, and not, and of other and other times.

This is why, the Creators Factors, are Unique Incidentally.

If the Creation would be a continues mirroring, of the Universal Pure Language, the Creators Factors, would not longer be and Unique Incidentally, but would be only simple mirrors, by means of which, is reflected the Universal Pure Language.

Why is reflected only once this process, which is in his himself an Event-Phenomenon?

Event-Phenomenon, I said, although, for to be a Phenomenon, is necessary a succession the Occurrence, but in this case, the Creation is the Event, which becomes Phenomenon, only through a single Event, that of a single mirroring of the Universal Pure Language, and once with this, the Phenomenon of Creation it consummates, definitely and irrevocably.

Any, Consummation of an Event, which through his major force, no longer can determine, a succession the Occurrence, is reduced at Phenomenon, through his only intervention the Occurrence, respectively, through the only mirroring of the Universal Pure Language, when the Creation, was perfected.

Once, the Creation, consummate, all what follows, in the worlds of the Knowledge, belongs, only and only Destiny, which is actually an ally of the Illusion of Life, but especially of the archetypal Illusion, from this vast empire of the Knowledge.

Why is such an ally, the Destiny?

For the simple fact that everything what seems to have an Unknown Destiny is actually Known, once with the Creation that has a single Event, through the mirroring of the Universal Pure Language in the Knowledge, respectively, in the "Ego" of the Primordial Factor.

Both the Man as any other being or thing, each has its own Destiny Known since the moment of the Creation, which, was consummate, and more than that, was committed, ending with the unique Event-Phenomenon from the worlds of Our Matrix, which is the Word, Knowledge, of the Universal Pure Language

Creation is the Unique Event, which becomes in her self, a Phenomenon without more being necessary, other and other successions eventful, as in the case of other Phenomena, aspect what us indicates the fact that, the Creation is the Word-Matrix, with which the Word-Matrix, Knowledge, has interacted first time.

Even and the phrase "has interacted" seems to me inappropriate, since there can be no interaction in the true sense of word known by the human beings, because through the interaction we understand a particular Phenomenon, which is due of a whole succession eventful, which is not the case in this place.

So I think it is more appropriate the expression: the Creation is the Word-Matrix of Universal Pure Language which has been included for the first time, being and the first Event Phenomenon in the Word-Matrix of the Knowledge.

In my works of to date I have spoken quite often about the Primordial Event, owed the Semantic Mirror of the Infinite.

Could this Primordial Event be precisely, the Creation? My answer is YES!

Only now, in this book, has reached a development through that the Creation to can be defined as such, and placed where it belongs.

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And yet, the "Ego" of the Primordial Factor was "formed", to call it misnomer, "much later", equally misnomer, than the Semantic Mirror of the Infinity, Un-semantic, Periodical and the Lack of thereof.

The Primordial Event, appears once with the reflection in the Infinite Mirror of the Semantic and Un-Semantic, determining the Periodical, which will be reflected in the Un-Semantic, and then in Semantic, realizing the Infinite Periodicity, in the present case, the image Infinite, as when you put two mirrors face to face, and the image created by the parallel mirrors, is produced inside their at Infinite.

Exactly alike things stand and in the case my description, only that the second mirror is the Un-Semantic, and, infinite image which is created between the two mirrors, respectively, the Infinite Mirror of the Semantic, and the Un-Semantic, is the Periodical.

This, reproduces to infinity, consummating the Creation, within the Word-Matrix, Knowledge, of the Universal Pure Language.

First Event or the Primordial Event was consummate once with the first reflection to Infinite of the Periodical, in the Semantic Mirror of the Infinite, owed the Un-Semantic, part from this Mirror.

All these were of **before** of to be **determined** Our Matrix, respectively, Word-Matrix of the Knowledge from the Universal Pure Language, as I wrote in *The Coaxialism*.

How exactly could be produced all these Before to be determined Our Matrix?

Before to be determined the Word-Matrix of the Knowledge, does not mean, before of to be, within the Universal Pure Language.

The first Event was produced when the Word-Matrix of the Knowledge, their will develop, his own, deployments.

For this the word-Matrix of the Knowledge, had need of to receive an "impulse" from part of other, Word-Matrix within the Universal Pure Language, and this "impulse" consists in attribution of the Word-Matrix of the Knowledge, his own basic characteristics, but for the Word-Matrix, the Knowledge, to can to its develop, its own, basic characteristics, was necessary that to develop their, before all, his first characteristic, and this consists in Mirroring, because the Knowledge is a Mirror.

Thus, the first thing that was **recognized** by the Word-Matrix of the Creation, the Knowledge, was his quality to be Mirror.

In this **recognition** consists the appearance of the Semantic Mirror of the Infinity, and once with it, of the Un-semantic, the Periodical, and of the first Event-Phenomenon within this process.

However, both the Semantic, as and Un-semantic, but and Periodical are **assigned** to the Word-Matrix of the Knowledge, by the Word-Matrix of the Creation, but **are not within** the Word-Matrix of the Knowledge, than as **attribute** of thereof.

It can assign in larger framework as belonging the Word-Matrix of the Knowledge, but only and only in quality of attributes of this Word-Matrix, which is the Knowledge.

These attributes, the Semantic, Un-semantic, Periodical, where each in part, represents the Lack from the other, once with the Event-Phenomenon Primordial, were those which have determined the PURPOSE of the Word-Matrix of the Knowledge, which was summed at the Instinct, the Absolute Truth, the "Ego" of the Primordial Factor, the Creator Factors and Unique Incidentally, and within Our Creator Factor and Unique by Chance, have determined the Person, its Personalisations, the Notion determined by the totality of these Personalisations, that have received each in part, their own Notion, and Our Personalisations has received the Notion of

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Existence, becoming the Existence, what has determined the Being, and the Life Factor, afterwards the development of the Universes and of parallel Worlds, depending on Logical Coefficients of the Illusion of Life, etc..

All this picture, within of the Word-Matrix, Knowledge, was due to its attributes: the Semantic, Un-semantic, and Periodical, owed of Word-Matrix of the Creation.

This fact means that **NOT** the Knowledge is that one which has "included" within its, the Creation, but exactly inversely:

The Creation is the Word-Matrix of the Universal Pure Language, that determines the Word-Matrix of the Knowledge, through its attributes, and the Creation from the Word-Matrix, the Knowledge, or the Knowledge Creation, is totally different of the Creation, in quality of Word-Matrix of the Universal Pure Language.

Thus, the Creation is before the Knowledge, and Not the Knowledge before the Creation.

Once what the Creation is Word-Matrix which becomes the attribute the Word-Matrix of the Knowledge, it means the Creation is the father of the Knowledge, because this one determines to the Knowledge, its basic characteristics, as we just designated.

This fact shows us that every Word-Matrix, has an Attribute of his, practically, a parent of his, which determines us, an other troubling thing, and namely, the ORIGIN.

The Origin is therefore a supreme attribute, of the Whole Universal Language.

For this, the Origin should be the Word-Matrix which to replace the Asymptotically Function, about which I was talking in another book, whereas and the Origin is ultimately a Word of this Universal Language.

All I can affirm at this point is that the Origin becomes an attribute of Creation, respectively, of the Word-Matrix, Creation, the same, as, this is the attribute of the Knowledge.

The quality of attribute of a Word-Matrix of the Universal Pure Language, defines the Word-Matrix, which in turn determines another Word-Matrix, or him precedes through his own characteristics, which receive the quality of attribute of the other Word-Matrix.

The quality of attribute can be assigned only to a single Word-Matrix, which through its characteristics can determine the other Word-Matrix.

The characteristics attributive of the Word-Matrix, Creation, for the Word-Matrix, the Knowledge, are: the Semantic, Un-semantic and Periodical, defined through the Lack, that determines them, and ultimately determines in her turn, the first basic characteristic, of the Word-Matrix of the Knowledge, namely, its Purpose.

Thus is "forming" the Word-Matrix of Knowledge, which actually, has as attribute, the Word-Matrix of the Creation, and the Word-Matrix of the Creation has as attribute, in its turn, the Origin.

As I said the Origin is not under no form, the Origin of the Whole, Universal Pure Language, but a simple Word-Matrix of this Universal Pure Language, which is the attribute of the Creation.

Can be the attribute of the Origin, the Asymptotic Function?

In no case, because the Asymptotic Function is not the attribute of a Word-Matrix of Universal Pure Language, but is first characteristic of the "Infinite Continuum" followed by the Landmark of Negation, the Structuring and the Un-defining, which are the other three features.

These characteristics are not the Words-Matrices of the Universal Pure Language, but have a role to determine the "Infinite Continuum".

Of this being so, it means that the Origin, in quality of Word-Matrix of the Universal Pure Language, is not nor on far, the Origin of the whole Universal Pure Language, but a simple

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Word of its. Its true Origin consists in the four basic characteristics: the Asymptotic Function, Landmark of Negation, the Structuring and the Un-defining.

In this case, which could be the Origin attribute in its quality of Word-Matrix of the Universal Pure Language?

Through its acceptance, the Origin represents, from point of view of the Knowledge, precisely the attributes given to the Knowledge, by the Creation, namely the Semantic, Un-semantic and Periodical through their Lack.

Thus, the Origin could have as the attribute, one of these Words, in their quality of Words-Matrices of the Universal Pure Language?

Through Semantic we understand an infinity of possibilities semantic, hence, of meanings, signs or characteristics, that can be disjoint in an infinity of other and other features that ultimately define a meaning.

Could be the Semantic the attribute of the Origin?

The Semantic is an attribute of the Word-Matrix, Creation, which determines the Knowledge precisely through these *attributive functions* of its.

From the point of view of the Knowledge would be very easy to identify as attribute of the Origin of the Semantic, in quality of Word-Matrix, just that, the Origin, itself, is the Word-Matrix, of whose *attributive functions*, determines the Creation, which in its turn, through its attributive functions, determines the Knowledge, and thus, things get complicated, because the Semantic appears to us as an attributive function of the Creation for the determining of the Knowledge, and in no case, of other Word-Matrix, which to determine, in its turn, the Origin.

Thus, the Semantic is a determinative of the attribute functions of the Creation, which is a Word-Matrix, determined precisely through the attributive functions of the Origin, and in this case, we can not speak of a determination of the Origin, precisely by its determinative, owed of its attributive functions.

What lies beyond the Word-Matrix, Origin, and which are attributive functions what can define this Word-Matrix?

For this we have to go back to the Universal Pure Language, which par excellence, I've more said that can not be Created, because the Creation is a simple Word-Matrix within of this Language Pure Universal, and thus, what can NOT be Created, can not have nor an Origin, from where to begin the Creation or to it triggers.

Attributive functions are not functions which, by their nature, determines a certain Word-Matrix or another, Creating it, but determining him, from the point of view of the Knowledge, as belonging to the Universal Pure Language, in fact this Word-Matrix is a Form of Matrix Expression.

In this moment, I am trying, as far as possible, to me depart the Word-Matrix, the Knowledge, and to sketch, even focused on the attributive functions, a painting of the Forms of the Matrix Expression, where each such Form of Expression is a Word-Matrix that belonging to the Universal Pure Language, only that it is no longer seen through the Knowledge.

The attributive functions belong the Knowledge, only to the extent that the Origin is interdependent of Creation, and thus us appears, an Origin for the Entire Pure Universal Language, what legally of the Forms of Expression can not be true at all.

Which to be ultimately the attributive functions of the Origin, if not the Semantic, which can be such a function attributive, I repeat, legally of the Word-Matrix of the Knowledge, because this is one of the characteristics of the Creation, that became *attributive functions* for

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Knowledge, hence, an Origin of this one, but, in no way and the Origin of Creation, which consists, precisely in the attributive functions of the Origin.

These can be the characteristics of determination and indeterminacy, as and the attributive characteristics of the Whole, which it divides to determine the Creation, only that this division of the Whole, is one Infinite, and from here results, the differentiation All-Infinite, seen through prism of the Word-Matrix of the Knowledge, whose characteristics become *attributive functions* for the Word-Matrix, Creation.

From this place the Whole, it closes, being impossible to determined and the attributive functions of the Origin?

For this, I come back again to the four basic characteristics of "Infinite Continuum" on which them can determine as being *the attributive functions* for the Word-Matrix, Origin.

If these are *attributive functions* for the Word-Matrix, Origin, then which are the attributive functions for the infinity of other and other Words of the Universal Pure Language, if we see that, the Whole has a Beginning in these characteristics of "Infinite Continuum"?

Of course that, the Asymptotic Function, Landmark of the Negation, Structuring and the Un-defining, can be *attributive functions* of the Origin, only if these would not be the characteristics of the "Infinite Continuum", and therefore, attributive functions of the Whole Universal Pure Language, therefore among the infinity of Words-Matrices of the Origin.

Thus, the Origin must have other *attributive functions*.

What namely could determine the Origin than the Beginning?

Why?

Because the Origin is a Beginning, even if this Beginning would be a continuous one, it can be viewed from the point of view of the Origin as a determinant.

This determinant can be indeterminate or determined, as can be self-determined or reported.

Thus the attributive functions of the Origin can consist in characteristics of the Word-Matrix, Beginning.

Once determined thus this Word, he is determined to turn, of other *attributive functions*, that are basic characteristics of Word-Matrix, which him determines, and this latter Word is the Word-Matrix, End.

I said "latter", not because "before" him, no longer would follow a whole infinity of Words-Matrix, but, because us can not think on base of the Logical Coefficient 2 of the Knowledge, than through a beginning and of end, the a good and an evil, a beautiful and of an ugly, etc..

Therefore, once reaching at the level of the Word-Matrix, Beginning, was easier to determine the attributive functions that him can determine on this one from point of view of the Knowledge, respectively of the Word-Matrix of the Knowledge.

This "generator", being precisely the word-Matrix ,End, which through the essence its characteristics can determine the attributive functions of the Beginning, and namely: *Any End will begin, as well, any End, terminates, with a beginning*, since, we can not say, that there, the all was ended, because this ending is actually the initiator of a new beginning, even in his quality as the end.

How namely?

A simple example: Military parade took end. The fact that respective parade has been, was held, and now was ended, means a new beginning, because, henceforth, that parade was, so it is a new beginning of that "was", as well, once with one's death is a new beginning without

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that person, but a beginning different from, the beginning which was sometime before birth of the person, because through his historical dimension, that person it enroll with a life lived, that leaves room for a new beginning.

Examples in these cases could continue indefinitely.

So we human beings through, our thinking attributed, the Coefficient Logical 2, we can know only the attributive functions of the following, Words-Matrix within Universal Pure Language, and only in this descending order as follows:

Word-Matrix of the Knowledge determined by attributive functions of the **Word-Matrix of the Creation**, determined in turn by attributive functions of the **Word-Matrix of the Origin**, determined by attributive functions of the **Word-Matrix of the Beginning**, and this latter determined by attributive functions of the **Word-Matrix of the End**.

These are the Words-Matrix whom human being them can determine their elementary characteristics, which becomes for their determinant, *attributive functions*.

All these attributive functions are in turn, determined by another Word-Matrix of the Universal Pure Language for the human being, who perceives on base of the Coefficient Logical 2.

Why? Because, each such function must, in turn, to have a certain determinant, precisely due to the intervention in this phraseological equation, of the Word-Matrix of the Origin, which lies as being a determinant of the other two Words-Matrix, namely Beginning and the End.

Even they must be determined, in turn, once they are avatars of the Origin, and through their essence defines with their attributive functions: the Origin.

What namely can determine the Origin, if not the Creation?

I've more said that Creation is like an attributive determinant of the Knowledge, and the Origin is the attributive determinant of the Creation, and not vice versa. This means that the Origin was not never Created, but the Creation has an Origin.

This enunciation determines finally a solving at the level of the attributive functions taken, this time, in their ensemble, and not disparately, as them have identified so far, on the basis of the Words-Matrices of the Pure Universal Language.

What namely could determine all these attributive functions of the five Words-Matrices?

To return to the characteristic of the "Infinite Continuum" and to argues that is due to the Asymptotic Function, or, the Landmark of the Negation, etc., it is not possible, because the attributive functions can not be the direct determinant of the "Infinite Continuum", because none of them, have not included in their totality the "Infinite Continuum", because the first Word-Matrix, which determines the first attributive function is precisely the End, which is a total opposite of the Infinite, and the End, can not be, under no form, the "Infinite Continuum", precisely through the fact that is ending.

This aspect indicates us the fact that the Word-Matrix, End, is, inserted both in the other Words -Matrices as the Beginning, Origin, Creation, and of course, the Knowledge.

All other Words-Matrices previous inserted, have inserted into their selves, the End, and then the Beginning, which both are also an opposite of Infinity, fact what us determine to realize that and the Semantic, respectively, the Semantics Mirror of Infinity, has included within its, the opposites of the Infinity, respectively, the Beginning and the End, opposites which through their attributive functions about the Origin, will determine through Creation, thereof attributive functions, through which it will Mirror, for determining the Knowledge, precisely the Infinite.

Thus, the Semantic Mirror of Infinity, mirrors the Infinite, but it is not the Infinite in itself, which, as shown, has completely different characteristics, being cataloged by me, as the

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"Infinite Continuum", with the four basic features namely: the Asymptotic Function, Landmark of Negation, Structuring and Un-defining.

It is true that one of these features it will transmitted and over attributive functions of the Beginning and End, just that this will occur later, and through other "Passageways", which by their nature, will complete the respectively tableau, on which it we can name: the Functional Tableau of the Universal Pure Language.

This tableau will include both the Universal Pure Language, as and its Expression, namely, the Universal Pure Consciousness, which is and the State of Conception, whom I dedicated a whole book, but which is not the same with the Pure Universal Consciousness, than, from the viewpoint of the Universal Pure Language, implicitly, of its Expression, and not from the viewpoint of the Status of Conception, which is defines as being not only the All, and the All, from behind the All, but and the structural All, which defines the "Infinite Continuum", but which is not found in the Expression that defines the Universal Pure Consciousness.

In Status of Conception, alongside the Expression of the Universal Pure Consciousness, we'll meet including each Word-Matrix, as and each element developed by the Word-Matrix, respectively, not only, as an ideational insertion within a phraseology which becomes included into the Expression of the Universal Pure Consciousness, but, especially, in his Matrix of structure, which determines through his functions a new determinant or un-determinant, having an area infinitely wide, regarding establishment and deliberation legalities and enunciations, which are thus determined.

Returning to the issue of where we started, previously , the Beginning and the End are two Words-Matrix responsible for the other three Words-Matrices, namely : the Origin, the Creation and the Knowledge.

All these will have included, within their this Beginning and End, transmitted on base attributive functions which they have determined.

Thus these three Words-Matrices will have the Beginning and the End in them, and this will determines them the following enunciation: All what has Origin, becomes Created, and thus Known, due to the Beginning and the End from these.

In other words, we will not be able never talk about the Origin, the Creation and the Knowledge, without to remember of Beginning and End, what determines that the vision from the viewpoint of the Knowledge over the Origin, to be the Creational one, what has a Beginning which will End.

The fact that will End the Beginning of the Origin, makes us think, at the perennality itself, of the Universal Pure Language, perenity which, from the perspective of Knowledge, it will End once with the Beginning, and will Begin once with a new and new, End.

Thus from the point of view of Knowledge, the Universal Pure Language is highlighted as being one of Periodical origin, and again, we return to the Periodical Creational, as attributive function of Creation, what determined the Knowledge, namely, that through him was structured within the Knowledge, the First Attributive Function, namely, the End.

Once the All, from point of view of Knowledge, Begins with the End, means that before of that, End, has more been, a Beginning, which should to it End, or maybe that the "Infinite Continuum" is only finite at one end, and infinite at the other?

No, in no case!

We can not talk of such a supposition, because the "Infinite Continuum" is responsible for All-Endlessly, which is actually an eternal All, which stands always hidden behind another

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eternal All, what becomes the Endlessly, and thus, the All-Endlessly is defined as being the "Continuum infinite".

On the other hand, we can not accept in any way, the fact that the Universal Pure Language would be formed only from the five Words-Matrices, which would be the End, Beginning, Origin, Creation and Knowledge, whereas even and within the Knowledge of the human being, are much many Words, which even if is reflected erroneously through the Illusion of Life, mainly due, the quality of the Mirroring of Knowledge, and especially the fact that the image given by Mirror, is not the slightest, the real image.

One is when we look in the Mirror, even if we are the image that we see, it is not our person, but a virtual image, on which gives us the Mirror, respective, about us.

Maybe we do not even show how us reflects, the respective Mirror, perhaps we are totally different, just like and the world around us. Perhaps the poplars on the street are other souls, or gods, or whatever.

All that Man knows that he Knows, is due to the virtual image on which the Knowledge Mirror, a giveth the Man about himself and about the world that surrounds him.

In the same way, happens and in case of the Words-Matrices and their meanings, within the Human Language, which is a totally different language face to the Universal Pure Language.

The human thinking will assign the Origin a Beginning and an End, and not an Ending, which afterwards to determines, the all, which are or are not, known by the Man.

This determines us to us realize how great is the difference between the Universal Pure Language and the Human Language.

For the Universal Pure Language, the End and the Beginning, are nothing but some Words-Matrices, alike as and the Origin and the Creation.

These are never, the Origin, and nor the Creation, of the Whole Universal Pure Language, but only a simple whisper of thereof. Are becoming, Origin and Creation, only for the Human Language.

Thus, the Universal Pure Language does not Begin and does not End with the Words-Matrices, Beginning and End, not has an Origin, and is not Created by the Words-Matrices, Origin and Creation, so, accordingly, can not be Known by the Word-Matrix, the Knowledge, than Mirrored through thereof, but and the Semantics Mirror of Infinity, what determines the Word-Matrix of the Knowledge, is in fact, an attributive function of the Word-Matrix of the Creation.

In this case, will have to define what namely can "hide beyond" of the Words-Matrices, End and Beginning, from where they started attributive functions for the Word-Matrix of the Knowledge.

For this, will ought before all, to see what namely can determine the quality of a Word-Matrix to have certain *attributive functions*.

Through **attributively**, we can define as being, the quality of a Word-Matrix of the Universal Pure Language of to assign certain characteristics to another Word-Matrix of the Universal Pure Language, characteristics which determines the Symbol and the Meaning, of this, Word-Matrix.

Must specified the fact that the Meaning herewith the Symbol, can only be used from point of view of the Universal Pure language, Matrix, of the Knowledge, and, not certainly, from the point of view of the Forms of the matrix expression, where the Meaning its loses any definition, being one of the main characteristics of the Word-Matrix of the Knowledge.

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In conclusion the attributive characteristics of the five Words-Matrices are "seen" by the rest, of infinity of the Words-Matrices as being Symbols, and not Meanings.

Thus, the attributive functions are those which determines the Symbol of a Word-Matrix, through the Symbol of another Word-Matrix, that preceded him.

For example, the Symbol of the Word-Matrix of the Origin determines through its attributive functions, the Symbol of the Word-Matrix of the Creation, precisely through the attributive characteristics, on which the Word-Matrix of the Origin, prints them the Creation.

However, concerning on attributive functions, we can notice that, thereof them correspond only the five Words-Matrices : End, Beginning, Origin, Creation and Knowledge.

The fact that the Universal Pure Language is not composed only of the five Words-Matrices, but from an infinity of such Words-Matrices, means that the attributive functions are not the only functions which are within the Universal Pure Language, and that always before the End, which within the attributive functions it remarks as a Beginning, being created, thus, a paradox of these functions once with their appearance, means that the paradox of the End-Beginning is determined in turn by another paradox of the Beginning-End, alike how the Endlessly is Finished, and the All will always be Unfinished, because will be structured by the Endlessly, which him and includes, as system of the All- Endlessly, as system of an All which comprises the Endlessly.

Once with this, the All, should be the one Finished, but the All, will not can be never Finished, because it is always depending on Endlessly, which becomes, in turn, an All which Terminates, but only in quality of Endlessly.

Does this paradox that lies at the Origin of the All-Endlessly we talked about within, the "State of Conception", should be at the Origin of the five Words-Matrices included within the attributive functions?

No, in any case, because if it were so, it would mean that, the All to be determined by the five Words-Matrices, what is not the slightest, thus, because, the All is determined by the Infinity of Words-Matrices, which means, something else.

What is the "Before" this paradox of the End-Beginning, is actually a function disjunctive, of the attributive function, which a determines in way a completely and utterly paradoxical, but in the same time, improper, because we can not speak of similarities or complementarities between the *disjunctive* and the ones attributive *functions*.

4.2.CHAPTER II

THE DISJUNCTIVE FUNCTIONS

For to define the *disjunctive functions*, more before all, we must return at the five Words-Matrices of the attributive functions: the End, Beginning, Origin, Creation and Knowledge. These are Unique.

Quality of uniqueness leads us to the Word-Matrix: Unique.

This is a Word-Matrix which determines the Creators Factors, that are Unique alongside the Primordial Factor, Creators Factors which are not something else than the totality of the Words-Matrices, reflected in the Mirror of the "Ego" of the Primordial Factor.

However for the determining the *disjunctive functions*, before all, we must find out what namely determines them, the quality of those Creators Factors and Unique Incidentally, of to be Unique, because in this phraseological equation, the uniqueness is of utmost importance.

This uniqueness is determined by Chance, being Unique Incidentally?

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Concerning this aspect, I have more developed and wrote more pages, and namely, why are Incidentally, because all these are due to the Word-Matrix of the Creation.

If it owes the Word-Matrix of the Creation, Creation is located within the attributive functions, and not of those *disjunctive*, what makes it more difficult the respective dissertation, because the Creators Factors become Unique Incidentally, due to the fact that the Entire Creation produces only once, as a reflection of a Word-Matrix within the Knowledge Mirror, fact which again complicates things even further, whereas the Creation is "before" the Knowledge and not the Knowledge "before" the Creation.

Another question would be what namely these Creators Factors and Unique Incidentally seeking here, once they want to be off the attributive functions of these Words-Matrices, because if they would be inside of the attributive functions of these Words-Matrices, would mean that each Creator Factor and Unique Incidentally, would belongs not only the Word-Matrix of the Knowledge, but and the Word-Matrix of the Creation, what is not so, because we have established, how namely, "appear" the Creators Factors and Unique Incidentally, alongside the Primordial Factor, within the Word-Matrix of the Knowledge.

Once what belongs to a Word-Matrix, does not have how namely to more belongs and to others Words-Matrices, because not are, under no an aspect their developments.

Thus, the Creators Factors become Unique Incidentally are outside the Words-Matrices, on which them represents as being Creators, Haphazard, and Unique?

The answer consists in the *disjunctive functions* which are the ones that determine attributive functions.

Creators Factors are the reflection of the Words-Matrices in the mirror of the "Ego" of the Primordial Factor, where each such a Word-Matrix becomes, so, a Creator Factor and Unique Incidentally.

Creators Factors belong Word-Matrix of the Knowledge, which is a determinant of attributive functions.

If belong only and only the Knowledge, how can to be Unique, Incidentally, but and Creators?

Creation like as Word-Matrix is among the five belonging, the same and the Knowledge, to the attributive functions.

The fact that these Factors are Creators, is due to the attributive function of the Creation, given to the Knowledge, as being one of the its characteristics, and namely, the Creation.

Anyone can affirm about the creativity within the Knowledge, where this one gives a sense to the cognoscible system, and also through this sense, the Knowledge is self-determines as being a determinant of the Creation, and NOT, the Creation a determinant of the Knowledge.

This enunciation makes us think even and, at the human being, who believes erroneously, that the Creation is determined by the Knowledge, in his own Illusion of Life, and thus would become the human being, the possessor of his own Will.

Nothing more false.

Prior to the Knowledge was eternal: the Creation!

The Creation has determined the Knowledge, and through his attributive functions has inserted to the Knowledge, which can be called as well and Mirror, the quality of being creative, making the first step, but and the most important for the appearance within its, of the Illusion, highlighted at the human being as being Illusion of Life.

Now we know why the Creators Factors are Creators, but why are Unique Incidentally?

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Here intervene the disjunctive functions which involving two Words-Matrices, and namely, the Unique and the Happening.

Once these Words-Matrices which are reflected in the Mirror of the "Ego" of the Primordial Factor, receive due the attributive functions the quality of to receive, as the resultant of the image reflected, the title of the Creator Factor, this Creation, within the image given by the Mirror (Knowledge), is carried out only once, spaceless and timeless, because at this level, nor can it be talking about dimensionality, for those who are thinking incidentally at something like this, or even more, the whole Creation, of a Creator Factor and Unique Incidentally, takes place, at the same time, being both the Beginning as and End of the Creation, and what follows after that, not more is the Creation, but Destiny, which follows the path created of before, and not a new path.

Creation was consummate but and finished, once with the advent of the Creators Factors and Unique Incidentally.

Once this Creation was committed, the Destiny which runs on his ways is nothing else than a train that follows a railway track built long before, and which leads that train at a certain station, and only and only at that station, and never elsewhere, fact what highlights unmistakably the uniqueness of the Creation, and especially the fact that to this Creation, can not under any circumstances to appear again another Creation, since all the infinity of Words-Matrix was reflected in the "Ego" of the Primordial Factor.

This fact automatically implies the Happening, and the Uniqueness, as being two Words-Matrices, which are not conjunct, through any way of attributive functions, and nor are not involved, as being Words-Matrices of the infinity of the Creators Factors and Unique Incidentally, because these two Words-Matrices, can not be than Words-Matrices which to and determines the image in the "Ego" of the Primordial Factor, just for two Creators Factors and Unique Incidentally, and not for the others.

Thus, not being Words-Matrices of "image" of the infinity of the Creators Factors and Unique Incidentally, it highlights thereof due to *disjunctive functions*, functions involving Words-Matrices, as, are in this case the Unique and Incidentally, which not part of the five Words-Matrices of the attributive functions.

Thus, the disjunctive functions can be defined as those functions that are not part within the five Words-Matrices of attributive functions, but which are found in the Words-Matrices of the attributive functions, as though would be attributive functions, what gives them the basic characteristics within the developing of a Word-Matrix, such is the Unique and Incidentally, in case of the Word-Matrix of the Knowledge.

Thus these Words-Matrices of the disjunctive functions that are the Happening and the Unique, there are due to their disjunctive functions, as though would be attributive functions of those five Words-Matrices of the attributive functions, respectively, the, Beginning, End, Origin, Creation and Knowledge.

This fact will make that the Happening and the Unique, to be retrieve in, the Beginning, End, Origin, Creation and Knowledge, under different forms depending on their developments.

In case of the Word-Matrix of the Knowledge, these attributes are determined through the Creators Factors, that are Unique but and Incidentally, through the Creation. Why through the Creation?

Why not through, the Origin, or, of the Beginning and End?

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The answer consists in the fact that the Creators Factors and Unique Incidentally, are Unique and Incidentally, not only due the Creation, but implicitly due to all the five Words-Matrices, which, are the, Beginning, End, Origin, Creation and Knowledge, because in all these five Words-Matrices through the disjunctive function, the Happening and Unique, are reflected over the Creators Factors and Unique Incidentally, which are Creators precisely because the End, alike that and their Beginning, are Unique and Incidentally, alike how Unique and Incidentally is their Origin, alike how Unique and Incidentally is their Creation, and from here, and these are Unique and Incidentally and within unfolded by Knowledge.

In the essence of the Creators Factors lies the, Beginning, End, Origin, Creation and Knowledge, where all these are "products" of a single Unique Event and Incidentally, accomplished once with the reflection of the Words-Matrices in the Semantics Mirror Infinite of the "Ego" of the Primordial factor, where at this reflection have participated the five Words-Matrices with attributive functions, alike and the Knowledge, because the Knowledge becomes a determinative of the attributive functions of those five Words-Matrices, alongside of the others two Words-Matrices, which on base disjunctive function, lies in all these five, giving them, their own identity, some characteristics theirs.

Accordingly, the difference between attributive and disjunctive functions consists in the fact that the disjunctive functions are attributive functions for all five Words-Matrices, while the attributive functions are transmitted only from a Word-Matrix to another.

Thus, the Unique and the Happening will become attributes of those five Words-Matrices, face of, the End, what becomes an attribute of the Beginning, the Beginning what becomes an attribute of the Origin, Origin what becomes an attribute of the Creation, and the Creation what becomes an attribute of the Knowledge.

Thus, the Happening, and Unique, will be for all these five Words-Matrices an attribute.

Once what are Unique and fortuitous, means that are characterized, by a single Event?

At this level we can not speak of the Event as the one Mirrored in the Semantics Mirror of the Infinite, from the worlds of the Knowledge, but the Event is defined as being the Unique, and the Happening through her disjoint functions over those five Words-Matrices.

Therefore, the, End, due to disjoint functions of the Unique and of the Happening, becomes Unique Event and Incidentally, alike that and the, Beginning, Origin, Creation, face to Knowledge, which although is Unique Event and Incidentally, will more become and Primordial Event, because in its developments, matrix, we retrieve the Primordial Event.

This fact reveals us that the disjunctive functions of the Unique and of the Happening, them determines on the Words-Matrices of the group of those five, respectively, the functional group, attributive, of, to be Unique Events and fortuitous, but not Primordial, fact that it will meet only to Knowledge.

Thus, the Primordial Event appears us within the Knowledge, for the first time, as being an Event due by the disjunctive functions, and by the part attributive-functional, which was transmitted from Word to Word through the string of those five Words with attributive functions.

Thus, in the compositional structure of the Primordial Event, which consists in the first reporting of the Semantic to Un-semantic, through Lack, are transmitted, through the string of the Words-Matrices, attributive, the attributive functions of the End, through the Beginning, then, of the Beginning through the Origin, of the Origin through the Creation,

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and of the Creation through the Knowledge, and all these are associated with the disjunctive functions of the Happening, and the Unique.

All that is transmitted as an attributive function or disjunctive toward a Word-Matrix, through another Word-Matrix, for to it highlight on a Word-Matrix, third, is called the essence of this Word-Matrix, third or second.

I said, second, whereas the attributes the functional, attributive, of the End, transmitted to the Beginning, become part from the its essence, alongside of the disjunctive functions, on which this essence them ennobles.

Thus, the essence of the Beginning, will consists in the, End, Happening, and Unique, the essence of the End only in Happening, and Unique, being the first from the string of those five, the essence of the Origin in End, Beginning, Happening and Unique, the essence of the Creation in End, Beginning, Origin, Happening and Unique, the essence of the Knowledge in End, Beginning, Origin, Creation, Happening and Unique.

Therefore all the Words-Matrices from the string of those five with attributes the functional, attributive, will be Unique and fortuitous, but and each in part, a Unique Event and Incidentally.

Thus, the Creation becomes an Unique Event and Incidentally, because it has in its essence, the End, Beginning, and the Origin, whose attributive functions have transcended up to it, but and disjunctive functions of the Unique and the Incidentally.

Therefore, can it not Create than only once, and everything that follows after that, is Destiny and Illusion.

Word-Matrix of the Knowledge has thus, in its essence, the End, Beginning, Origin, Creation, alongside Unique and, the Happening.

Through the Primordial Event, so of the Semantics Mirror of the Infinite, Semantic received as an attribute from Creation, the Knowledge, thee develops , her own deployment-matrix, whose specific consists in Mirroring.

The Creation is consummates in Knowledge, as being part from its essence, in the moment Unique and Incidentally, when the "Ego" of the Primordial Factor becomes the Mirror of the infinity of Words-Matrices of the Universal Pure Language.

Thus in the moment Unique and Incidentally of the "Ego" of the Primordial Factor is reflects the Unique images and fortuitous of each Word-Matrix, in part, what becomes the Unique image and fortuitous, due the disjunctive functions, retranslated as being part from the essence of the Word-Matrix of the Knowledge.

Therefore, in the essence of the images of the Words-Matrices, of the Universal Pure Language, which become images through their mirroring in the "Ego" of the Primordial Factor, it will find all which are in the essence of the Word-Matrix of the Knowledge, respectively, the End, Beginning, Origin and the Creation, alongside of Unique and Incidentally, because these images are in fact, the supreme attribute of the Word-Matrix of the Knowledge, which through Mirroring, realizes the Image of the infinity of the Words-Matrices.

These images are actually the Creators Factors and Unique Incidentally, which alongside the essence given to them, by the Knowledge, respectively, the essence of the Word-Matrix of the Knowledge, more intervenes for each in part, and the reflection of the essence given by each Word-Matrix, from the infinity of Words-Matrices which are mirrored, thus, in the Semantics Mirror of the Infinite, respectively, the Mirror of the Knowledge, what them determines the Uniqueness, not only as a characteristic, disjunctive functional, received

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through the Word-Matrix of the Knowledge, but and as a characteristic, conjectural functional, received as a quality of them, of to it differentiate, thus, one of other.

Accordingly, in the essence of each Creator Factor and Unique Incidentally in part, lies the End, Beginning, Origin, Creation, Unique, Incidentally, and the essence reflected of the Word-Matrix whose image it represents.

The latter essence gives them, and the quality of Creators within Knowledge, because only on base this essence of the reflected image of the Word-Matrix for each in part, the Factors, Unique Incidentally, become diversity, through the reporting to others, which have each in their essence, and the essence image of the Word-Matrix on which it represents.

Through this diversity of the Creators Factors, the Word-Matrix of the Knowledge recognizes the Word-Matrix of the Creation and its functional attributes, which were transmitted from Word-Matrix to Word-Matrix, through the string of those five, alongside the two with disjunctive functions, respectively, the Unique and the Happening, which are acting directly.

Through the Creators Factors, the Knowledge recognizes the Creation, but and the Creation, its consummates, her attributive function within the Knowledge.

The Knowledge specificity consists in the Mirror and that is why, these Factors become at beginning, before all, images, and through their diversity, these images become Creation, even if the Creation of the image in Knowledge is Unique and fortuitous.

If is an image of the Creation means that these Creators Factors and Unique Incidentally, not creates?

The reflected image of the Creation is not same with the Creation in itself, in her quality of Word-Matrix of the Universal Pure Language?

Here we come to some of the most important enunciations throughout Coaxiology Un-semiotics Phenomenological, namely:

The Creation is an Event-Unique and Incidentally, being once, only once, created -(eternally determined through the reporting at the "Infinite Continuum, the Unique Expression of the Universal Pure Consciousness and, Universal Pure Language, the term" created "is purely figurative) - through its perfection, in quality of Word-Matrix of the Universal Pure Language.

The Creation from Knowledge is an Unique and Incidentally Creation, having as essence the End, Beginning, Origin and the Creation, while the Creation in quality of Word-Matrix has as essence only the End, Beginning and the Origin, and only face of these, the Word-Matrix of the Creation becomes Unique and Incidentally, face of the Creation of the Knowledge, which becomes Unique and fortuitous, and face of Creation.

Functional attributes of the Word-Matrix of the Creation, consist precisely in Creation, on which the Knowledge could not to put them into practice, than through "inventing" of the Mirror, because a second Creation, could no longer be Created!

Through Mirror, and only through Mirror, the Knowledge can put into practice functional attributes of Creation of to Create, but, at the same time, to not determines a second Creation, which was impossible, being already, the first Creation, an Event, Unique and Incidentally.

Thus the Knowledge through the Mirror Creates images.

Creating the IMAGES, is not repeated the Creation, what would have been impossible.

Thus the Creation was the one which has imposed to Knowledge, the Semantics Mirror of the Infinite, through its functional attributes of, to and perpetuate its own Creation, Unique

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and fortuitous, but which to be the CREATION OF THE IMAGE, and not, CREATION IN ITSELF.

IMAGE CREATION IS DIFFERENT FROM THE CREATION IN ITSELF, BECAUSE THE IMAGE OF A THING, WILL NEVER BE THE THING IN ITSELF, HOW, THE IMAGE OF A MAN IN A MIRROR, IS NOT THE MAN IN ITSELF, BUT ONLY HIS IMAGE.

THIS IS THE DIFFERENCE BETWEEN THE WORD-MATRIX OF THE CREATION AND THE CREATION OF THE CREATORS FACTORS, OR THE CREATION WITHIN KNOWLEDGE, AS I CALLED IT, THE IMAGE IN MIRROR IS INVERSE, WHICH SHOWS ONCE AGAIN THAT, THE WORD-MATRIX CREATION TENDS TOWARDS ORIGIN ETERNALLY, AND NOT FROM ORIGIN, HOW IS THE CASE OF THE CREATION OF KNOWLEDGE, THUS, NOT HAVING AN ORIGIN OF ITS, BUT ONLY A FUNCTIONAL ATTRIBUTE THEREOF, TOWARD WHICH TENDS, HOW, THE KNOWLEDGE HAS AS A FUNCTIONAL ATTRIBUTE, THE CREATION, TOWARD WHICH TENDS.

Such an image is each Creator Factor, in part, which is an Image, what reflects Unique and the fortuitous, Creation, through the attributes transmitted by this to the Knowledge, but, at the same time, due to the infinite diversity of the images created by the Semantics Mirror of the Knowledge, and implicitly, through the "Ego" of the Primordial Factor, these Creators Factors become diversity, and through their own diversity become and Creators, because the infinity of Words-Matrices reflected into the Mirror of the "Ego" of the Primordial Factor, is nothing else than the insurance of the functional attributes of the Creation, that could benefit from a diversity, to Create associations or various combinations of this diversity, thus, giving to the Image of these Images Mirrored, which are the Factors Unique and Incidentally, their quality of to can realize Combinations and associations between the images mirrored of other and other Words-Matrices in the Mirror of the "Ego" of the Primordial Factor, which are not anything else, than the Creators Factors and Unique Incidentally.

By being able to realize associations and combinations between these Images, the Factors Unique Incidentally, become, Creators.

What exactly them determines the Creators Factors, the possibility of to realize some combinations and associations between other Factors unique Incidentally, which, in fact, are these diversities of images mirrored in the "Ego" of the Primordial Factor, by the Words-Matrices, what, thus, give an infinite diversity of images, respectively, of Creators Factors and Unique Incidentally?

The quality that these, to can make associations, combinative, distributive or of any kind, within the infinite diversity of images, which are, precisely, themselves, is given to them, by the Knowledge through the Meaning, of the Symbol.

Can see what fantastically, are placed these things, what seemed at first sight incomprehensible, namely, the Creation is the one which determines the Knowledge to and defines a Mirror, for, to and reflects its own image, (Creation, and not the Knowledge), in this Mirror, precisely, because, the Creation being Unique and Incidentally, could no longer to it repeat in Knowledge, but her Image, yes.

Such an Image of the Creation consists into diversity, and thus, we have an image of diversity by reflecting of the Words-Matrices into the "Ego" of the Primordial Factor.

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For these images to can Create, had need the possibility the awareness certain combinations associative and distributive, between the images that were, also, they, these Creators Factors and Unique Incidentally.

What them gave this quality to be aware, when you were just a Symbol of an Image?

The expression of the Word-Matrix of the Knowledge which consists in the Understanding or Knowledge of the Image, which is a Symbol.

Thus, through Knowledge of the Symbol, the creation becomes reflected in Knowledge, in quality of Image.

Who forms this image of the Creation?

The Creator Factors and Unique Incidentally, which, thus, are Creators.

How the Creation is Unique, and its Image is Unique.

Thus, and those that make up the Image of the Creation are Unique, being the CREATORS FACTORS AND UNIQUE INCIDENTALLY.

Thus was "born" eternal the Numerology.

The Event Unique and Incidentally, is the Event which lies before the Primordial Event of the Knowledge, and after the Un-semiotic Phenomenon, about which I will talk in the following pages.

This Mirror determines the Primordial Event, actually, the Unique Event, Primordial, but and Incidentally of the attributive Functions from the string of those five, determined by this string, and not by the disjunctive functions, as, and hitherto, which them determine at the Words-Matrices, the attributive functions from this string, the quality of to be Unique Events and Incidentally, but not Primordial.

Why these Events Unique and Incidentally are not Primordial, once they define Events of "from before" of the Primordial one, and works at the "occurrence" of the Primordial Event?

Because these Events are not attributed for no a Word-Matrix of the string of those five with attributive functions, but, become Events due the two Words-Matrices with disjunctive functions, what determines that the respective Events to be defined from outside, and not from their self, from "exterior", and not from the "interior" of their attributive functions, thus, the Event Unique and Incidentally belongs them as a definition of some external functions (disjunctive), and not of theirs (attributive), so, therefore, these Events are determinations, and the determining becomes Event always divided into two, one from the point of view of the determinant, and another of the determined one.

Therefore within these Events Unique and Incidentally, we can not speak of an Event Unique and Incidentally in his self, but of a determined, Unique and Incidentally, of the disjunctive determinative.

Thus, the Event Unique and Incidentally becomes an Event, without to have, structured an attributive function within its, but is reflected over the string of those five with attributive functions.

Through its character determined-determinant, the Event Unique and Incidentally is reduced to the disjunctive functions which him determines, and thus, is not an Event in itself for the Words-Matrices from the string of those five with attributive functions, not being, determined by the attributive functions, but remains an Event only in measure the reporting of the attributive functions to the disjunctive functions, approaches, which are made depending on each Word-Matrix, in part, and, thus, we can not to him give to this Event, the statute of to

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be an Event in itself, alike how is the Primordial Event, which hides in its substrate, the attributive functions which him determined, and in that is conducted.

Thus for that an Event to can be considered Event Fulfilled, how is the case of the Primordial Event, will must to be defined by the functions (in the present case) of the Words-Matrices from the string of those five, which to him determines directly, and not that these to be a determined of this unrecognized Event, belonging other functions, respectively, the functions disjunctive, and therefore becoming an Event Unfulfilled.

For that an Event to be Fulfilled, as I said, must be determined directly and essentially, by the one to whom, it belongs the Event, thus, becoming its determinant, and the Event to is reflects on and only on, its determinant, which, thus, will realize a determinant.

In the present case, over, the Event Unique and Incidentally, talk about an Event Unfulfilled, because, if would have been Fulfilled, ought to is reflect upon those two Words-Matrices, possessors of disjunctive functions, respectively, over the Unique and Incidentally, before all, for to is Fulfill in quality of Event Unique and Incidentally, and then to become a determinant of the string of those five with attributive functions.

How it can Fulfill the Event Unique and Incidentally, acting over the Unique or the Incidentally, when, precisely, these are Unique and fortuitous, in their quality of Words-Matrices within the Universal Pure Language?

It is well known that no Word-Matrix is not an Event in itself, because does not have how exactly, not being determined by a certain Phenomenon, Event, respectively, by an event succession, fact that can be attributed only to the Knowledge, and the Un-semiotic Phenomenon whereof I will talk in the following pages, is not a Phenomenon, similar to, the Primordial Phenomenon within the Knowledge, which to be determined by a Primordial Event.

Thus, the Words-Matrices are not Events, and therefore, nothing could lead to the deployment of this Event Unique and Incidentally, less, precisely the two Words-Matrices with disjunctive functions, which represents exactly, the Unique and Incidentally.

From this point of view, the Event Unique and Incidentally is Unfulfilled.

Perhaps from another point of view to become an Event Fulfilled?

Through his reflection, upon the string of those five Words-Matrices with attributive functions?

In no case, because none of these functions can not define this Event.

And yet what namely him ranks on this in quality of Event?

The answer consists in the disjunctive functions, of the manner how these acting upon the End, more before the others, because this has in its essence, the two characteristics of disjunctive functions, the Happening and Unique, even, if he becomes member, and founder of string those five.

Thus, through, the End of the Event Unique and Incidentally, becomes a Fulfilled Event only half, since this becomes possessor of the attributive functions and not disjunctive, how this Event should to be in totality Fulfilled.

Nevertheless, is transmitted, thus, on an attributive way, the string of those five Words-Matrices, and thus, at level of Knowledge will determine the First Event Fulfilled, respectively: the Primordial Event!

However, and this Event can be considered as belonging those five Words-Matrices, because shall be transferred through the End, and of the attributive functions determined by it, and other Words-Matrices, under attributive form, remaining as Event only for the Words-

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Matrices disjunctive, which are the Unique and the Happening, and for these, only when is reported at the string of those five, being, thus, an Event of Reporting, from point of view disjunctive, of the Unique and of the Happening.

Thus the End it interpose from point of view of the Event, through this Event, which will become Fulfilled, scarcely in his quality of Primordial Event, at which cooperates, precisely through the attributive functions, in which was impregnated.

The conclusion is: Through Knowledge, Creation was consummate which has an Origin in a Beginning what has an End, or an End what has a Beginning and has determined the Origin which has consummated the Creation, for to Knows.

All these are due to the Creator Factor and Unique Incidentally, which as we can see, determines the Creation, through Its Uniqueness, being and Unique Incidentally, but please attention, because this Creation of the Creator Factor NOT is the Word-Matrix of the Creation, but another Creation different of this Word-Matrix, a Creation where intervenes the Happening, being a Happening Fortuitous, face of the Word-Matrix, Creation, which is NOT a Happening Fortuitous, but a Word of the Universal Pure Language, within which due the disjunctive functions, and in there intervenes the Unique and the Happening, but not for to determine the status, as such, of the Word-Matrix of the Creation, but to them transcends, through this Word-Matrix of the Creation towards the Word-Matrix of the Knowledge, through its attributive functions, in the Purpose of the becoming of the Creators Factors and Unique Incidentally.

Furthermore, the purpose of the disjunctive functions is not only this to "pass" through the Words-Matrices End, Beginning, Origin and Creation, for to reach Word-Matrix of the Knowledge, but has and another characteristic, namely, to Unite only with functional attributes of thereof, such, in the functional attributes of the End will be the Unique and the Happening, as in all other functional attributes of the five Words-Matrices within the attributive functions.

Thus, the Unique and the Happening intervene on the Word-Matrix of Creation only through the Word-Matrix of the Origin, of functionally, but and then, only and only, as a functional attribute Unique and Incidentally of the origin of Creation, and not of the Creation, because the functional attribute Unique and Incidentally of the Creation is the Knowledge.

So, you can see how the Word-Matrix of Creation through the Word-Matrix of Origin, is Unique and Incidentally, but only from point of view of the Origin, this not being, CREATED!

Because the All is hiding eternal behind the Whole, and Status of Conception does not accept the Creation, in our meaning about Creation, respectively of the Knowledge.

The Word-Matrix of Creation, as well as all other Words-Matrices was Not created, they are determined asymptotically to Endless.

In conclusion, between the Word-Matrix of Creation which is Uncreated, having an Unique Origin and fortuitous, and between the Creation, of the Creators Factors and Unique Incidentally within the Knowledge, is a great difference, because in Knowledge, the Creation is Created!

The Words-Matrices, being the Universal Pure Language of the State of Conception, are Not Created, they are determined through the reporting of the Universal Pure Consciousness and of the basic characteristics of the "Infinite Continuum", thus the State of Conception, Not accepts the Creation, in the sense given by us through the

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Knowledge, but only as one of the infinity of the Words-Matrices of the Universal Pure Language, uncreated, but which has name of Creation, whose true Symbol, we the people, not him we will be able ever Know!

As well the Origin has in its essence the Beginning and the End, whose attributive functions have transcended up to this, and the Beginning will have in its essence the End, while the End will have in its essence only the disjunctive functions of the Unique and the Happening, which in their turn, will be in the essences of the Beginning, alongside their attributive essences, which I just mentioned, in the essence of the Origin, the Creation, and of the Knowledge, which will have in its essence, alongside of the disjunctive functions of the Unique and the Happening, and the attributive functions, which have transcended, from the End, up to the Creation.

Thus the disjunctive functions are in all the five Words-Matrices with attributive functions, in return the attributive functions transcend from a Word-Matrix to the other, thus, giving it certain characteristics attributive to the other Word-Matrix.

More understandable, once the Happening, and the Unique, in quality of disjunctive functions, acts directly for each of those five Words-Matrices, as and how would be the forerunner Word-Matrix who to him give its attributes functional, attributive, to the next, the Words-Matrices with attributive functions will him transmit to next Word-Matrix, from the received attributes from forerunner Word-Matrix, without to can to him transmit and to an other Word-Matrix, directly, its functions assigned, than only through of the next Word-Matrix.

Through "next Word-Matrix" it will understand the Word-Matrix which follows in the string created by the Order of those five Words-matrices with attributive functions, the order composed of the following string: End, Beginning, Origin, Creation and Knowledge.

The Word-Matrix, End, is the Unique which has no functional determinant attributive in its characteristics, because has no Word-Matrix precursory in string, which to it transmit its characteristics attributive.

It is par excellence, the first word-Matrix, that will develop the characteristics attributive, but which is the determinant of the characteristics disjunctive, face of Beginning, which is a Word-Matrix what alongside of the characteristics disjunctive of the Happening and the Unique, more fulfills, for the first time within the string of those five, and the attributive characteristics of the End, as well of the Beginning, alongside the disjunctive characteristics of the Unique and the Happening, and the Creation, according the string, will fulfill, through the Origin, the attributive characteristics of the End, Beginning and Origin, and alongside these, on those of the disjunctive characteristics of the Unique and the Happening, and through the Creation, the Knowledge will fulfill the attributive characteristics of the End, Beginning, Origin and Creation, and alongside these, on those of the disjunctive characteristics of the Unique and the Happening.

To the level of the Creation appear to us and the Unique Event, which is different from the one of the Semantics Mirror of the Infinite, due to Knowledge, but precisely this Unique Event, is transmitted to Knowledge by the Creation, through its attributive functions, for to determine, what in Creation, is named, the Primordial Event.

Thus, the Primordial Event is a resultant of the attributive functions of Creation, and implicitly, of the Unique Event and Incidentally, of this one, becoming the same Event, only that viewed from point of view of Creation, us appear, as the Unique Event and Incidentally, and from point of view of Knowledge, us appear, as Primordial Event.

Everything that the Creation has transmitted to the Knowledge, as attributively functional of its, consists in Semantic, which is the garment of the **Event Unique and Incidentally**, what through Knowledge, will lose its side of attributive function of the Creation, thus, becoming the

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Semantics Mirror of the Infinite, and through the Un-semantic, sprang from it: the Primordial Event, that will determine the Lack and the Periodical.

Thus, the Primordial Event becomes Unique, but and Incidentally, only and only through Creation, and Primordial, only and only through Knowledge.

In one word the difference between the functions, disjunctive and ones attributive, consists in the fact that, the disjunctive ones, directly addresses each Word-Matrix in part, while the ones with attributive functions, only the following Word-Matrix, receiving and he, in turn, certain attributive characteristics from the forerunner Word-Matrix.

Thus, the *disjunctive functions* are determined by the Unique and Incidentally.

Regarding at the Incidentally in his quality as a Word-Matrix, we can highlight his quality as the Pure Happening, just as this disjointed at level of the Creators Factors, which are the image of the Words-Matrices highlighted in the "Ego" of the Primordial Factor.

Thus, the fact that these Creators Factors are Incidentally is real as far as possible, because the Creation was not started as deployment, in the world of the Knowledge, than once with the Primordial Factor, and the Incidentally Factors.

Likewise are and Unique, because the image of each Word-Matrix mirrored in the "Ego" of the Primordial Factor is Unique.

Once the Creators Factors are so Unique, as and Incidentally, in true sense of the Word-Matrix, how can be this Word a virtual image reflected in the Mirror of Knowledge, and not a real image?

Creation through its characteristics can not to be than Unique, and everything what is Unique, becomes through characteristics of its Uniqueness, and Incidentally.

All these transcend the Creators Factors as being their basic characteristic, due to the disjunctive functions.

This means that the Happening, and with the Unique, are the unique Words-Matrices whose image reflected by the "Ego" of the Creator Factor, becomes an image that fits like a glove with reality, or with what namely are the two Words-Matrices, that disjoins.

These penetrates the attributive functions, and finally give their characteristics to the Creators Factors that will perform the Creation, precisely due to the character received from the disjunctive functions, of to be Unique and Incidentally.

But other Words-Matrices?

Can these to and highlights their characters upon the Word-Matrix of the Knowledge?

Yes, but can not longer be included, within the attributive functions, and nor of the disjunctive functions, consisting of those two Words-Matrices, and namely: the Uniqueness and Happening, which through their specific character, it will reflected over the Creation, giving it the thereof character, the specificity of Uniqueness and of Incidentally.

What would have happened if, alongside the attributive functions of those five Words-Matrices, would not intervened and disjunctive functions of the other two?

Does the Knowledge could more be, in its quality of mirror, the same as now?

Could have created the images of the infinity of Words-Matrices, where the image of each in part represents a Creator Factor and Unique Incidentally?

Certainly that not.

Without the disjunctive functions of those two Words-Matrices, key, nor the attributive functions would not have had no sense, and more than this, would not have been determined, under no form, because a continuous Creation and without Destiny, preceded by Predestination through the Creation Terminated once with the its Beginning, End, would have been the

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equivalent of the "Infinite Continuum", reflected in Creation, what would not be led, under no form, to the development of the imaging of mirroring, due to the attributive functions, but would be remained in phase "amorphous" of eternal, Beginning-Unfinished and End, Created!

In this case what namely determines the disjunctive functions?

The answer consists in the conjunctive functions which are based on the First Analogy of the Whole, about which I have written many times in other works of mine.

These conjunctive functions are the functions which are reflected over all the Words-Matrices, from all Words-Matrices, through the fact, that each such a Word-Matrix, must to is retrieves in the other one, under a form or the other.

The conjunctive functions have at base, as I said, the First Analogy of the Whole, on which I a quote from the "*State of conception in the Coaxiology Phenomenological*" as being:

THE ANALOGY OF THE WHOLE: is defines by the fact that any the Primordial Element is always located IN the Infinite, and never, IN its outside, because if we assign the Notion of Whole to the Infinite Primordial, and only from this point of view, never an Element Primordial, not will can be, in the outside of the Whole, through which and this one, it identifies in the end.

Thus, appears the First Analogy or the Analogy of the Whole.

Thus, each Primordial Element, will must to it finds, or to be in All the others Primordial Elements, even if are Un-typologies between these, the reflection it will done, through a Common Primordial Element, that will have double quality of Typology face of the two Elements Un-typological between them.

Only the typological elements between them, it can find some in others.

I conclude the quote.

This Analogy is responsible of the determination the three basic functions of the Universal Pure Language, respectively of the conjunctive function, defined through the conjunctive condition created between the Words-Matrices of the Universal Pure Language, characterized by the fact that these Words-Matrices converge toward a Whole of theirs, through the First Analogy, thus, find themselves in all others, through the enunciation: Everything is in All, and All are in Everything.

Thus, the disjunctive functions it will reflect over all the Words-Matrices of the Universal Pure Language, even over those who are possessors of some disjunctive functions or attributive.

Thus, the connective functions are functions determined by the First Analogy, or the Analogy of the Whole, which are valid for all the Words-Matrices, even if these, in turn, are the possessors of the another function, as I more said.

The All is maintained through this function, which is the cause of all the others.

We, humans beings, can determine only these three kinds of functions, but certainly their number is of infinite order, only that other such functions will can be nominated, only when human being will think with another Logical Coefficient than 2.

Thus, the Words-Matrices which can be determined as having functions different from connective functions, that converge due to the Whole, are, the ones attributed to the attributive functions, namely: the End, Beginning, Origin, Creation and Knowledge, for, the disjunctive functions more we have the Unique and the Happening, and remaining of an infinity of Words-Matrices belong to Conjunctive functions, as I more set.

This fact implies another enunciation, namely: The seven Words-Matrices of the Universal Pure Language that make up the world of the man are: the Unique, Happening, End, Beginning, Origin, Creation and Knowledge, which belong to the disjunctive functions, the first two, and to the attributive functions following five.

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We can not assign the seven Words-Matrices as being the main Words-Matrices of the Universal Pure Language, as these become main only for the Human world, namely for Our Matrix, which is the Word-Matrix of Knowledge, alike how for this Matrix are and the three categories of functions that a determine, from point of view, characterological.

In a such order, where, it more is located God, in his quality of Word-Matrix of the Universal Pure Language, regarded through the prism of the Forms of Matrix-Expression, ie different of the intervention of the Knowledge?

Such a question makes us think at Origins, at the structuralist representation of the Whole, because the meaning of God, is this of the Demiurge, so of the Creator in the soul of human being.

More can be God a Creator, from the perspective of Forms of the Expression-Matrix?

I established up now where and what is the role and place of the Creation, which has the characteristics due to attributive functions of the Origin, and the Creation, in turn, through its attributive functions gives the characteristics of the Knowledge, for to reunify, their conjunctive function, which is a function present at all the Words-Matrices of the Universal Pure Language.

Thus, the Creation has two functions, namely attributive and conjunctiva, face of the Unique or the Happening, that have and they all two functions, but disjunctive and conjunctive.

This fact leads us to the reasoning that God might be a complex of three functions, namely Conjunctive, Disjunctive and Attributive?

Why?

Due the fact that is Unique and Incidentally (disjunctive Functions), Creator (attributive Functions), and all these are included the conjunctive functions, which determine the convergence of the Words-Matrices in the Whole which comprise the Unending, and thus is perpetuate "Infinite Continuum".

Such a God, of the Origin and thereof Creation, as and of all other is a God of the Man, of the Element-Common, or Word-Common of the Man, which includes in its acception all these, through its Typology corroborated with the Typology of Knowledge, which is a Typology of origin, attributive and conjunctive, but which is determined by the disjunctive Typology.

Why I use the Words-Matrices functions as being Typologies in this example?

For the fact that these functions are Typologically between them, having some complementarities, similarities, or simply common determinants, such as those of the Unique and the Happening, which are dissociates in the, End, which becomes attributive of the Beginning.

This reasoning send us to the conjunctive function, which is a function of convergence, valid for all Words-Matrices, what means that all these Words are Typologically between them?

NO, under any circumstances, even if the function conjunctive gives this characteristic of Typology to Words-Matrices, these can not be in their totality, Typological between them, despite the fact that the conjunctive function is a function generally valid for all the Words-Matrices.

The cause consists in the fact that each Word-Matrix alongside the general valid function for all, which is the conjunctive function, is also attributed and to other functions as in the example above, where each Word-Matrix of the seven, belongs beside the conjunctive function, and to the disjunctive or attributive functions, what no him longer gave the character Typologically in totality, than partially through the conjunctive function, due to the First Analogy, or the Analogy of the Whole.

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These different functions, then give the Words-Matrices, their characters Un-typological between them, respectively those that possesses the disjunctive function will become Un-typological, face of the ones which possesses the attributive function, even if between them are the Typological, from point of view of the conjunctive function.

Who is, actually God, I said it in the State of Conception in the Phenomenological Coaxiology, namely that God is precisely the State of Conception, and if we see in God a Creator and an Unique, Incidentally, is due precisely the Uniqueness of the Creation as and Word-Matrix, which it reflects thus through the Creators Factors and Unique Incidentally, in the matrix development, of the Word-Matrix of the Knowledge.

This fact determine us on us, humans, to attribute the Creation to those Creators Factors and Unique Incidentally.

Why Creation is reflected and attributed, to those Creators Factors, where each represents an image of a Word-Matrix reflected in the Mirror of the "Ego" of the Primordial Factor?

Creation is assigned and to the Primordial Factor, almost to the same extent, as to the Creators Factors and Unique Incidentally, only that the Primordial Factor does nothing else than to reflect through its "Ego", the image of the Words-Matrices, of the Universal Pure Language, while these images, of an infinite number, which become Creators Factors and Unique Incidentally, and which amazingly, are and the numbers that define the Numerology, are Creator images, which develop within Our Matrix, which is the Word-Matrix of the Knowledge, their own worlds and Universes, with or without dimensionality, with or without life, but which have each in part, their own structures and fingerprints of thereof.

Why all these?

Why the Creation is not attributed to other such forms or structuralization, different of those of the Creators Factors and especially how, they can Create, each in part, when they are an infinity, and the Word-Matrix of the Creation is only single one.

In this aspect lies perhaps, the most beautiful development within the my philosophy, and of which I care personally, where converge more elements that we have presented so far.

Firstly Creator Factors are an infinity, and Creation is only one, and normally it would be that this one to be at a single Creator Factor, which reflects the Universal Pure Language within the "Ego" of the Primordial Factor, and not to an infinity.

This fact is due to a contest that led finally to the Typology of certain Words-Matrices with different functions, namely the two Words- Matrices, of the disjunctive functions, and the other five, of the conjunctive functions.

The Unique appears alike as and the Happening, in the same disjunctive-attributive system, alongside Creation, only that Creation is attributive, and the Unique and the Happening are disjunctive, but precisely through this function become Uniques, for them, as and their Self, uniqueness that them gives in turn, and to other Words-Matrices, with which these achieves the Typology of those seven, alongside the disjunctive Uniqueness, more appears and the Happening, equally unique and of disjunctive, in the same time.

Why are these disjunctive I explained in previous pages.

In this order of ideas the seven Words-Matrices become represented in the "Ego" aof the Primordial Factor as being Unique and Incidentally, precisely due the disjunctions which are reflected in this "Ego" of the Primordial Factor, alongside the Words-Matrices, attributive, what forming the main characteristics of the worlds of Knowledge, which are due to general conjunctive functions, disjunctive and attributive, functions complemented by the seven Words-Matrices basic, for the area of the Word-Matrix of the Knowledge, namely, the disjunctive,

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Unique and Incidentally, and the attributive, the End, Beginning, Origin, Creation and Knowledge.

4.3.CHAPTER III
INFINITE AND "CONTINUUM INFINITE"

Each Creator Factor and Unique Incidentally, due to the disjunctive functions which are reflected over the Word-Matrix of the Knowledge, will become Unique and Incidentally, but same time, due to the seven Words-Matrices, that have become Typological in this trusses of which defines finally the Word-Matrix of the Knowledge, will determine that all the seven to be in the basic characteristics of each Creator Factor and Unique Incidentally, in part, characteristics that for these will become UNIQUE CREATOR and INCIDENTALLY, enunciation in which it sees disjunctive character of the Unique, and attributive of the Creation reflected through the seven Words-Matrices in each, thus, of the Creator Factor and Unique Incidentally.

Moreover even if we do not use that denomination all the time, must necessarily, highlighted the fact that each Creator Factor has through its Uniqueness, fortuitous, and all the other characteristics of those seven Words-Matrices which define the Word-Matrix of the Knowledge, namely, is Unique, Incidentally, what has an End, but and a Beginning, in Origin and Creation, for to Knows!

This is the true denomination of Creators Factors and Unique Incidentally.

Principle fourth of the State of the Conception, mentions that: "The Happening Fortuitous or the Incidentally, is the Creation, attributed only to the Creators Factors.

Thus the Numerology is Creation."

Thus the disjunctive functions are characterized mainly by the fact that are found in all the Words-Matrices with functional characteristics attributive, face of the Words-Matrices, attributive, whose characteristics attributive are found only at the next Word-Matrix what transcends the characteristics attributive of the previous Word-Matrix, in its own characteristics, which in turn, will determine new and new, characteristics attributive.

However, disjunctive and attributive functions can be attributed to Word-Matrix of the Knowledge, through which, and us, human beings, them determine, and only through this Word-Matrix, we can structure conjectural all the seven Words-Matrices, respectively, two which belong to the disjunctive functions, and five to the attributive functions, face of the conjunctive functions of convergence, according with the Analogy of the Whole, where each Word-Matrix from the infinity of such Words-Matrices, holds this conjunctive function.

Another problematical over the seven Words-Matrices, which are adjacent to the Word-Matrix of the Knowledge by their functionality, would more be the problematical of the Infinite, namely the Semantics Mirror of the Infinite, which, belongs as a feature of the Knowledge, being a function attributive of the Creation, through Semantic Factor.

The Infinite, as I had established in the Principles of States of Conception, has a certain functionality, highlighted at Knowledge, due precisely to the Semantics Mirror of Infinity, and a completely different functionality highlighted at the infinity of Words-Matrices, where its basic function is the conjunctive function, on whose base, the All, it will found in the Endless, which surrounding him, and which will always define a new All from behind the All.

This stratagem of placing the Infinite, in a engine matrix, what includes in its origins, a paradox of the All-Endlessly, where the All is the eternal Unfinished, and the Endless is the

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eternal Terminated, actually, meets the main characteristic of "Infinite Continuum", namely, its asymptotic function, function which underpins thereof.

Thus the Infinite, on base of the its main function, namely, that of being conjunctive, face of the all infinity of Words-Matrices, can be found in these.

Must be made necessarily the explanation, that the Infinite, taken in quality as a Word-Matrix is not nor far "Continuum Infinite", which no longer is a Word-Matrix within the Universal Pure Language, but a cumulation of the four basic characteristics: the Asymptotic Function, the Landmark of Negation, the Structuring and Un-defining, characteristics whose cumulation meets "Continuum Infinite", which lies at base of the Universal Pure Language.

So the Universal Pure Language it will always develop within this "Continuum Infinite", which is not a Phenomenon, because in its inside, are not produced never Events that to can determines a certain Phenomenon itself.

"Continuum Infinite" is more important than a Word-Matrix of the Universal Pure Language, and implicitly, and than Word-Matrix, Infinite, of this Universal Pure Language, because the "Continuum Infinite" is responsible of all of the characteristics of the Words-Matrices of the Universal Pure Language, determining them, both the parameters as and their functionality, based on certain processual functions, about that I wrote about before, namely, Disjunctive and Attributive, etc..

The number of these processual functions is infinitely large, just that we human beings can not discern on base of the Coefficient Logical 2, only two such functions, on which to them report to the Conjunctive function, generally valid for whole infinity of Words-matrices of the Universal Pure Language.

Why processual functions, term which so far I have him not used?

Because they are responsible for processing new Words-Matrices, on that them determines (in the case of the attributive functions), or is involved, in the same time, in processing multiple Words-Matrices, giving them, thus, their own characteristic, as is in the case of the disjunctive functions.

Thus, the Infinite defined as and the Word-Matrix of the Universal Pure Language is a completely different Infinite, towards the "Continuum Infinite", which is not a Word-Matrix, but a conglomeration, or sum of features, namely the four about which I remembered: the Function Asymptotic, the Landmark of Negation, Structuring, and Un-defining.

If these are not Words-Matrices of the Universal Pure Language, what namely can be, and what namely determines them?

Part of this topic I him have debated in, the State of the Conception in the Coaxiology Phenomenological, where the logic of the respectively phenomenon, was not something else than a simple tool of the Knowledge, and not any Knowledge, respectively of the Word-Matrix of Knowledge, but of the Knowledge from the level illusory of Logical Coefficients, from which the Logical Coefficient 2 is assigned and the human being.

This fact demonstrates that when talking about the Coaxiology Phenomenological, talk about a totally and completely different Phenomenology than that of hitherto, in which the logic played an essential role, being a kind of pure Consciousness, delimited totally by the human being.

In reality, in the Coaxiology Phenomenological, the Pure Consciousness consists in the Expression of the Universal Pure Language, without having a connection with logic, and the Phenomenon is a sequence of Events that are interwoven within a Phenomenon that will become a new Event in turn, having no connection with logic in one way or another.

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I accepted terminology Coaxiology Phenomenological, which would translate to Coaxiology, Phenomenon and Logic, only for the fact that through the Word-Matrix of the Knowledge, on which I him assigned as being Our Matrix, we humans, are thinking and reasoning, even if through the Illusion of Life.

At the base of the Word-Matrix of the Knowledge lies its main characteristic, what transcend due the attributive function of the Word-Matrix of Creation, namely the Semantic, respectively the Semantics Mirror of the Infinite, which determines the first Event, and implicitly with this the first Phenomenon, fact that leads, as due him, we humans to can discern, in present, indifferent if this discernment is eclipsed by the Illusion of Life.

Everything is a dream to man, including his own life, only that and this dream is due to a Phenomenon initially, due to the Primordial Event, and which consists for the Word-Matrix of the Knowledge, the Semantics Mirror of Infinity.

Before this Phenomenon, the Phenomenology not only no longer has its place, but it no longer has no rational resonance, if disappears completely the Phenomenon, and logic is only in quality of a simple tool, leaving place to Coaxiology to continue this periplus.

So and it is, just that we discern all these, all through Knowledge, respectively of the first Event-Phenomenon, what occurs based on the attributive function of Creation, as being the Semantic, which its Lack from the Un-semantic will determine the Periodical, a kind of reflection of the "Continuum Infinite" in the Semantics Mirror of the Knowledge.

I said a kind of reflection, because any image in Mirror, be it even and the Mirror of the Knowledge, is not a real image, even and for us humans, but a virtual image.

Thus the Semantics Mirror of Infinity is a "Continuum Infinite" virtual.

From now on, only at level of Word-Matrix of Knowledge, intervenes the Coaxiology Phenomenological, respectively the Coaxiology, in its applications, based on the Event-Phenomenon, or the successions eventful.

In the State of Conception in Coaxiology Phenomenological, I outlined mainly, Phenomenological character of the State of Conception, respectively in report with the Knowledge, but without to omit to highlight the entire arsenal of the State of the Conception, and its ratio to the Word-Matrix of the Knowledge, through the Analogies which were held, involving it on this one.

Thus the State of Conception was reflected in the Word-Matrix of the Knowledge and implicitly, were done references to the successions eventful which have structured the Phenomenon, that will become the Event, without that the Logic to have a major word to say in all these, than in its quality of a simple helpful tool.

Thus the Phenomenology of the future will consist in Coaxiology and in its highlighting at Coaxiology, in the context of overcoming the frontier of Knowledge, respectively of the Word-Matrix of the Knowledge

I did this little tour concerning the Phenomenology, because we need to define the cause of the differentiations of aspect of Infinite, respectively of the Word-Matrix Infinite and of the "Continuum Infinite", as and for to establish what namely is the "Continuum Infinite", if through its essence is not a Phenomenon, since the Phenomenon can not be than determined by a certain Event, and the "Continuum Infinite" can not be determined under no form by a certain Event, because the Primordial Event takes place, only and only within the Word-Matrix of the Knowledge.

It is a state of fact, the "Continuum Infinite"?

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To be a State of Fact, should become the product of a Fact which is more than an Event-Phenomenon itself.

This proves us that the "Continuum Infinite" is not under no form a State of Fact, resembling the Instinct or the Absolute Truth within Our Matrix, respectively, the Word-Matrix of the Knowledge.

By now we know that it is an cumulation of characteristics, but and these characteristics are given by us humans, through the Logical Coefficient 2, and if we have not had this Logical Coefficient 2, but we have posses another one, and these characteristics, thus structured, would change?

Certainly yes!

Then, what caused these characteristics, I more said, when I referred to the All and Endless, but these characteristics have not a Primordial Event of theirs, of when they were determined by the All-Endlessly?

NO! This thing I sustain him, because the All-Endlessly has no a Beginning, of its, and no an End.

The Beginning and End have meaning, only in the quality of the Words-Matrices of the Universal Pure Language, where them transcend the attributions, due to their functions attributive, the Origin, which in their turn, them will transcends the creation, and this to the Knowledge.

Thus at level of characteristics of the "Continuum Infinite" we can not talk about an End or a Beginning, and nor about an other alternative that could generate an Event-Phenomenon.

Neither within the Primordial Event of the Knowledge can not talk about a particular Beginning of his, or about an End, but all we can affirm is that, at this it puts partaker a Word-Matrix of the Universal Pure Language, that is the Infinite, and Not the "Continuum Infinite".

The Infinite will intervene on base of the conjunctive function, due to the Analogy of the Whole, in this incident of the Primordial Event, due to the Semantic and the Semantics Mirror of Infinity, which is nothing but the conjunctive highlighting of the Word-Matrix of Infinity, according the Analogy of the Whole in the Word-Matrix of Knowledge, thus determining the Semantics Mirror of Infinity and once with this, the first Lack through the Un-semantic, and of course the Event-Phenomenon-Primordial.

Moreover, the fact that the Semantic is due to the attributive function of Creation, means that the Word-Matrix, Infinite, became convergent through its conjunctive function, with the attributive function of Creation, for to reunite under the dome of the Semantics Mirror of Infinity, determining thus the Word-Matrix of Knowledge.

This conjecture cannot be put and at the level of the "Continuum Infinite" which is previous of the Universal Pure Language, even if at this level we cannot use than at mode figuratively as of possible, the notions of the type, previous and posterior, they asking to be introduced for to highlight through our human language, the fact that the "Continuum Infinite" is a cumulation of characteristics (the four characteristics), which takes place, even and in our mind between All and Endlessly, having at "Origin", again, became figurative word of our language, because nor the Origin can not be called into question, it being Word-Matrix of the Universal Pure Language.

So having at "Origin", the Paradox, All-Unfinished, Endlessly-Terminated.

This paradox becomes the essence that underlies of the "Continuum Infinite", determining, the Asymptotic Function, the Landmark of Negation, Structuring, and the Un-defining.

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What namely represent these Words-Matrices, Function, Asymptotically, Landmark, Negation, Structuring and Un-defining, taken as such, and not in quality of characteristics of the "Continuum Infinite"?

Be these the "first" Words-Matrices within the Universal Pure Language?

Firstly we can not talk never, nor of the first, as nor of the last Words-Matrices within this Universal Pure Language, because was structured the only once, not being Created, the Creation being a Word-Matrix like all other.

Once can not be the first Words-Matrices mean that and those inserted by me a moment ago, are the same like all other Words-matrices, only that their Symbol differs face from the others, becoming synonymous with the one, of the basic characteristics of the "Continuum Infinite".

This fact shows that the basic characteristics of the "Continuum Infinite" have no link with the Symbol of the Words-Matrices, as nor the Word-Matrix, Symbol, for example, has no connection with the Symbol of all Words-Matrices, because this, not them has preceded in some way or another, succumbing them, thereof, the quality of Symbol, but emerged once with all Words-Matrices, and moreover than that, even if the Symbol is a quality of these, the Word-Matrix, Symbol, is not at all different from all other Words-Matrices.

This fact can lead us to a curious reasoning, namely, all the other Words-Matrices may have the same resemblance that a have and the Words-Matrices, invoked by me a moment ago, with certain basic characteristics of the "Continuum Infinite ", or with the common quality of the Symbol that a has every Word-Matrix.

This fact determines us to understand that we human beings assign the four basic characteristics at the "Continuum Infinite" precisely due of our reduced capacity of reasoning, and if we had a greater capacity, these basic characteristics of the "Continuum Infinite " would not be only four (4), but much more, and if we rationalize infinity, then the number of basic characteristics of "Continuum Infinite" would be infinite, therefore each Word-Matrix would be similar to a basic characteristic of the "Continuum Infinite ".

This also applies to the common quality of the Words-Matrices, on which, in the Status of Conception in Coaxiology Phenomenological, I called them the Primordial Elements, since they have and this quality, but only from certain points of view, face of the Symbol which is universal, namely from all possible views, but especially impossible.

Thus, alongside Symbol, for a reasoning much more evolved than the one of the human being, would longer be other qualities of the Words-Matrices of the Universal Pure Language, and in the case where the reasoning would be infinite, then the number of these qualities located alongside Symbol would be infinite, which leads us to the following enunciation, namely:

The number of basic characteristics of "Continuum Infinite " is Infinite, if the reasoning on which base these are determined is infinite, thus and only thus, the number of the basic characteristics that have a Meaning from point of view of Knowledge are Equivalent, Similar, but and Attributed, to the Words-Matrices of the Universal Pure Language, where each such Word is found in the basic characteristics of "Continuum Infinite", and each Word-Matrix of the Universal Pure Language receives alongside the quality of Symbol of the Word-Matrix-Symbol, and the qualities of all the other Words-Matrices of the Universal Pure Language, that are found, in each, other Word-Matrix in the form of quality.

Unique quality of Symbol, the Words-Matrices a receive only through the human being, who is in the incapacity to longer discern and another universal quality of these Words-Matrices.

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I say universal quality, since the Man, alongside quality of Symbol, longer can determines and on that of Meaning, but the quality of Understood can not be determined as an universal quality by the Man, because this one can not operate with the Word-Matrix Meaning than through the Knowledge, and the quality assigned only through Knowledge, which, if the Knowledge would be, removed, would be pushed aside, can not be called a universal quality.

Man is not able to discern without the help of Knowledge, the quality of Understood.

At the human being, any Understood is based on Knowledge, what from point of view of the Universal Pure Language is not so, since the Word-Matrix Understood, is a Word, self-contained, as well as and the Knowledge.

Moreover we do not even can conceive the Knowledge, in turn, without Understood.

This amalgam is part of the Illusion of Life, but you must know that every such Word-Matrix, in part, is self-contained.

Why we can not distinguish the Knowledge, without Understood and reverse?

Why the Symbol can be defined by the Man as an universal quality of the Words-Matrices of the Universal Pure Language?

I'll start first of all by answering the second question that I put it, namely, the fact that as it may seem strange, the Symbol itself is the only Word-Matrix that can be Known, to some extent by Man, and not because this would be a quality more main or more important than another, but for the fact that the human being, even if he lives the dream due to the Illusion of Life, alongside this dream, it responds to certain external Factors, which becomes subliminal, respectively, subconscious, and are reflected over it, in the form of Symbols, where each such factor external, of environment or internally, from within the human being becomes a Symbol.

Alike and the Knowledge, from this point of view, becomes a Symbol, alongside all other Symbols.

Only when the Symbol in question becomes Known, this is transforms in idea, vision, thought, or anything else what can dress the clothes of the Knowledge, thus, becoming from Symbol, an element of the Illusion of Life.

Therefore the Man has an existence of its, structured the two plans, or as I wrote in the *State of Conception in the Coaxiology Phenomenological* , the Man lives two lives, or on two different planes.

Deepening more this issue, we come to see that Man lives a life of the Symbols, and a Life in which these Symbols are distorted by the Knowledge, becoming its world.

However, and a world and another from the two parallel worlds in which Man lives, are worlds totally opposite the Man, being the World of the Death (the one in which is located in present) , and the World of Life (the one, on which thinks that he lives), but is seen reflected in the mirror of Death (the world on which he it knows), since all his life the Man does nothing else, than to relate to Death, staring himself into the Mirror of the Death.

If would not look into this Mirror of Death, would no longer live , because Life can not exist without Death, as and Death without Life, because would not have, to what namely, to it report one to another.

Once the Man is aware that he lies in his Lifetime, means that always is reports to Death, staring himself into the Mirror of Death, and not of the Life, because, if would look into the Mirror of Life, the Man would not report at Death, but to Life, considering that lives the Death !

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As long as we have the consciousness that we live consciously in Life, means that we reflecting, always, in the Mirror of the Death, which becomes our world of the environment, in fact our Knowledge, because we Know through the Mirror.

Par excellence, the Mirror is Knowledge.

So everything we see that, us surrounds, and everything what we realize that we know is not anything else than the World of Death, and everything we do not realize that we know, but becomes Known once we them projecting in this Mirror of Knowledge, which is the World of the Death, respectively our Life parallel, subliminal, which comes to us through Symbols, through which the Words-Matrices of the Universal Pure Language interact with us, is nothing but the World of Life.

Therefore, Man lives his own Life in Death!

Thus, Man even if exists on two planes, subliminal one of Life, determined through Symbols of the Words-Matrices of the Universal Pure Language, and one "real" (illusory), due to reflection of the subliminally plan, respectively, of a part from this, in the Mirror of Knowledge, but how, the Man is reporting at Death, subconscious, but all the time for to Know his Life, in this one looks in the Mirror of Knowledge, which for Man becomes the Death, at which this one, is reported, and therefore, its subconscious, once looked in the Mirror on which he wants to it see, that him acknowledges, this one instead to him aware, his world subliminal, Symbolic, real, him aware exactly, the opposite image of its World, Symbolic Subliminal, respectively, the image at which this Subliminal Symbolic, which is Life, is reflected, namely, his inverse, which is Death.

Therefore every Man when will look in a Mirror, a screw with step on right, will have the inverted image, having the step on left.

Then means that after Death, once we not us will longer report on this one, but to Life, we will live, in fact, the true Life?

Yes!

But, only insofar the Mirror of the Knowledge, will let us to see the World of Life, which then will become for us the World of Death, because in the case in which we will have the awareness of Life, and "there" will must to us report always to Death, because without this reporting, the Life would no longer have nor a Understood.

For to have this Understood, we will have to us look in the Mirror of the Knowledge, the one responsible, face of the human being, with the Understood.

Thus, the Mirror in which will us look "out there" will be, in fact, what we could not see in this World of Death, but belongs to us, without realizing "beyond", that in fact, what we see "there", not belongs to us, "there", since what we think we belong to us "there", belong to us "here", and what belong to us "there", we see and think that belong to us "here".

These are the two plans Life-Death between which is interposed the Mirror of the Knowledge.

How this Mirror is responsible for Understood, it is quite clear why we can not see the Knowledge than as on a Understood.

I wrote recently in my books about Reincarnation, respectively about the fact, that not the Self (the Soul) itself is the one who is reincarnates, but Karmic footprint, on which this it leaves in his turn.

So and it is, is why each Self which represents, in fact, a Primordial Element in part, has a certain load Karmic, along "the Lives" in certain hypostases, through certain Typologies, where have intervened a number of Common Elements.

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The Self of human being, can pass from one Common Element at the another, or can remain all at this Common Element more "Lives", as, can pass from one Primordial Element at the another, face of, which, has certain Typologies, or can pass through a Common Element within an other Primordial Element (how is the case of the Man), face of, which is Un-typological (see: "the State of conception in Coaxiology Phenomenological", and, "Death, Nothingness, Un- nothingness, Life and Bilderberg Group").

All these can not say, that in fact, the Self, which and he is a Primordial element, in his turn, and any Primordial Element is a Word-Matrix of the Universal Pure Language, is Reincarnates, than improperly, since can to is reflects, " Life after Death", can to, is reflects, at other and other levels of the Word-Matrix of the Knowledge, as can to is reflects through an other Common Element or not, in others Words-Matrices or Primordial Elements, what means that Not the Self is the one who is Reincarnates, in fact, but the Karmic footprint, which transcends once with this, "there", where it will "reincarnate".

The Karmic footprint is, in fact, the essence of this Self, which him differs from what it really is, respectively a reflection of a Primordial Element or a Word-Matrix, within another Element-Primordial, or Word-Matrix, in terms of the Language Pure Universal, and therefore, the quality of Self, of this reflection is given to us precisely by the Karmic footprint.

Thus, every human being is a reflection of a Word-Matrix from the infinity of Words-Matrices of the Universal Pure Language, and the Self of Man is the history of reflection of this Word-Matrix in a certain Primordial Element (Word-Matrix), or in certain structures of this Word-Matrix, through a Common Element (Word-Matrix- Common), or without through its, when the Word-Matrix, which is reflecting in an other Word-Matrix, is Typologically, face to this.

All these tend to us reveal, the fact that every being, thing or anything else, no matter how insignificant it may seem at first glance, is as big and bright as the greatest thing, that we can conceive in this world illusory, if not much lofty.

It all depends on how a particular Word-Matrix is reflected within the another, of the fact, if between these are established, Typologies or Un-typologies, whether intervening or not Words-Matrices Common or Common Elements, or Primordial Elements common, that are Primordial Elements, alike how may be the ones which determining the reflection the Self of human beings in the Primordial Element of the Knowledge, but I them named such, in another book of mine, and not Words-Matrices, because I wanted more to focus on the structuralism of this new way of study which is the Coaxiology.

Going on base of the Principles of the State of Conception, and especially on the Principle of the First Analogy, means that each Word-Matrix (Primordial Element) must to be found in another Word-Matrix, what means that each Word-Matrix in part, will have a infinity of reflections, once is reflected in the infinity of Words-Matrices.

Considering each such reflection, a Self, which has a Karmic footprint, means that each Word-Matrix has an infinity of Selves, in the infinity of Words-Matrices where it reflects, each Self, in part, having his own Karmic footprint.

Thus, each man, plant, animal, object, etc, has its own Word-Matrix which is reflected within the Word-Matrix of the Knowledge, which and he in turn has its own reflections, both in Word-Matrix of every Man in part, as and the other Words-Matrices belonging to plants, animals, things, objects, where each one in part, in turn has its own Word-Matrix, and from here starts the diversity, from all points of view, until and in our world of Knowledge.

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The fact for which are more human beings, or animals same race, or plants, or other and other such representations, I more said that all these are due to a Common Element of each race in part, the Common Element that appears only in the moment when are Un-typologies between Words-Matrices thereof, and Word-Matrix of the Knowledge, Common Element, which becomes Typologically towards both words-Matrices, that are Un-typologically between them, thus establishing the premises of the functioning of the Principle of the First Analogy, or of the Analogy of the Whole.

As we have seen the way that is reflected in our vocabulary, certain Words-Matrices of Universal Pure Language, is not due the fact, that some of these would have a lesser or greater importance, from point of view Symbolic, towards the Word-Matrix of the Knowledge, but because relationships of the way in which are reflect these Words-Matrices within Knowledge are different from case to case.

My opinion is that, the Words-Matrices which are Typological, without an other Word-Matrix, intermediary, what becomes, thus, Common Element, are those which by their nature are unique within the human knowledge.

These can be certain forms of relief? No. Why?

Because nor these are not unique than from point of view of their forms.

Then, what namely are unique?

The forms are really unique?

Are unique only to the extent they are not assimilated all of them together, as being Forms.

In that moment, are not unique.

What namely is unique?

If we really want to reflect on this question, as it first seems downright childish, we come to see, that nothing that we know is not Unique.

Our planet Earth is unique, no longer any other such planet in the entire Universe.

Indeed, from this view is unique, but how many billions of planets no longer in the Universe?

Like and the Forms, if we take the notion of planet and we it associate of the Terra, we see that nor this is not unique, as nor a Man is not unique, if we take the notion of human beings and it associate each Man.

This aspect makes us think that nothing from all what we Know, or what surrounds us, is not Unique?

What namely is the Unique?

By definition it should be an element that to not be found, and within another element or others, elements, fact, which the human being it is impossible to replicate, because if we think, the Knowledge is based precisely on these associations.

The Unique is and in quality of Word-Matrix, where without the Knowledge, can hold a certain order of qualities from the infinity of qualities on which them hold the Words-Matrices.

This order of the qualities of a Word-Matrix, to underlie the reflection, some in others, according the Analogy of the Whole, or nor the order does not exist as such, than from point of view of Word-Matrix of the Knowledge?

As I said at the beginning of this book, the Semiotics us can not demonstrate through signs and relations between them, - signs that are the prerogative of Human Knowledge, so, of the Illusion of Life - which are the interdependencies which are established between the Words-Matrices.

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These interdependencies are associative, distributive and conjectural, can be demonstrated by Man, but not through his Knowledge, due to the Illusion of Life, but through the Self or his God, who is the Love.

Thus, we have to replace the sign given by the Illusion of Life from the dream of Knowledge with the element given by of Self of the Man, or his God, which is Love, and through which, a certain Word-Matrix is found in the Word-Matrix of the Knowledge to define the Man.

These interdependencies associative, distributive and conjectural, underpin the definition of the Word-Matrix Love, in relation to all other Words-Matrices.

Relations between these interdependencies are called the Coaxiology Un-semiotics.

So, if you want to define Love from point of view of its interdependencies, with the other Words-Matrices that are valid for each in part, you'll have to define the structure of the Coaxiology Un-semiotics, so its branches.

The man only through his Self, can define closer to truth, relations underlying the Words-Matrices, because, even if we are in the worlds of Knowledge, we Know only the image of our Self, which is Love reflected in this one, without to Know, the Knowledge.

In conclusion, for to know the relations of interdependence which are established between the Words-Matrices within the Universal Pure Language, will have first of all, to know the Self, that is and our God, with name of Love, and only this us could reveal the relations of interdependence between Words-Matrices, which are of otherwise and its relationships of interdependence.

From point of view of the definition, through the Coaxiology Un-semiotics, we understand the state of the relations between two or more elements (NOT signs! as in Knowledge) that can be associative, distributive and conjectural.

We see that the basis Coaxiology Un-semiotics, stands precisely the terms about I just talked, terms that are found in Knowledge under combinative forms (of the Whole, of the Pure Universal Language) and suggestive (of Unique Expression of Pure Universal Consciousness), what have specific characteristics depending on combinative and suggestive forms, that are succeed.

Therefore, Coaxiology Un-semiotics Phenomenological branches will be:

- 1) The branch, Combinative Associative
- 2) The branch, Combinative Distributive
- 3) The branch, Combinative Conjectural
- 4) The branch, Suggestive Associative
- 5) The branch, Suggestive Distributive
- 6) The branch, Suggestive Conjectural

4.4.CHAPTER IV
THE BRANCH, COMBINATIVE ASSOCIATIVE
THE BRANCH, COMBINATIVE DISTRIBUTIVE
THE BRANCH, COMBINATIVE CONJECTURAL

Only after we define these Branches we can finally define what is the Knowledge, Order, Unique, both for Man (Love, Will, Knowledge, respectively, his consciousness), as and for the

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Word-Matrix of the Knowledge, which are the interdependencies between the Word-Matrix of the Knowledge and of the Words-Matrices of the Universal Pure Language, interdependencies on whose base, are established the ways in which the Words-Matrix are reflected, some in others, according to the Analogy of the Whole.

Please do not make the mistake, of confusing the Branches of the Coaxiology Un-semiotics, with the three branches of Semiotics, respectively, Pragmatics (the sign-man relation), Semantics (sign-signifiant relation) and Syntactic (sign-sign relation), because these three branches have not any connection of principle with these, than to the extent attributable to the Semantics within the Word-Matrix of Knowledge, or to the Semantic attribute of Creation, where these can be really helpful in a certain percentage.

All these are due to the fact that they are defined only through the Word-Matrix of Knowledge and not of the Forms of the Matrix Expression, where the Knowledge has no longer any relevance.

Thus, the Man-sign relation (pragmatics) or, sign-signifier (semantics) or sign-sign (syntactic), disappears, being replaced by relationships and characteristics of the branches of the Coaxiology Un-semiotics Phenomenological, where signs are replaced by characteristics, Words-Matrices, Expressions, "Continuum Infinite ", the Unique Expression of the Universal Pure Consciousness, etc.. All these can not be signs!

Even within the Knowledge, respectively, of the Coaxiology party, that a involves on this, about the Pragmatics nor can not speak, because this is arbitrary, due to the Illusion of Life, on which Man a lives from birth to death.

To strongly affirm that Man knows the sign and has a certain relationship with this, is like and how you sustain the fact that the dream of life is reality, and that Man knows the Absolute Truth, because if you have associate to the Man, the reality, this belongs only to the Absolute Truth, the unique that can a dissociate, of the Illusion.

From the start, Pragmatics, falls as branch of Coaxiology Un-semiotics Phenomenological.

Semantics is well known what can represent through the Infinite of the Semantics Mirror, about which I have more written.

Although until now were called "branches" of the Semiotics, I consider that branches of Semiotics are more vast, and must comprise a much vaster area, because the one designated until now of Pragmatic, Semantics and Syntactic, is far exceeded by the Coaxiology, because Coaxiology defines, new and new ,structural branches of Semiotics, in line with the philosophical development of this domain, becoming the branches of Un-semiotics, because, three branches of classical Semiotics are due to Man's relationship with Knowledge, through the Coefficient Logic 2, that determines relationships, like, Man-sign, sign-signifier, and, sign-sign.

Within the Coaxiology Un-semiotics, the *Semantics* becomes a simple attribute of Creation, the same as the Un-semantics and Periodical, defined through Lack.

To be an attribute of a Word-Matrix does not mean it is a branch of Coaxiology Un-semiotics Phenomenological.

Pragmatics is a simple way to report the Man, to the nature of his being, which represents relationship, sign-man, namely: the Restrictiveness, the Competitional, the Sociality, the Essentiality, the Demiurge, the Nothingness, the Un-nothingness, as I wrote in *Death, Nothingness, Un-nothingness, Life and Bilderberg Group*.

Thus, the Pragmatics can not be an universal branch of Semiotics Coaxiology , as are the six listed by me.

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Even and from point of view of the Knowledge and Coaxiology Un-semiotics, regarding the Knowledge, the Syntactic has not its place, because the sign is in function of the Logical Coefficient, by which it becomes rationalized, and thus *the Syntactic* is the same as and the *Logic*, a simple tool of Word-Matrix of the Knowledge which acting on this dream, that is called Illusion of Life.

The Word-Matrix alongside the Unique Expression of Pure Universal Consciousness, "Infinite Continuum" and the Un-semiotics Phenomenon are those which replace the sign from within the classical Semiotics, because the signs in that context, are just, simple attributes of the reporting of the Man to the Knowledge, and implicitly, of the reporting the significance of elements of the Knowledge, between them, as and in the classical Semiotics, or of the reporting of these elements without to involve the significance as and in the case of the classical Syntactic.

All of them are outdated, because not the signs are those that make up the world, regarded, generalized as a Whole, and nor their meanings, viewed through the Man or the Knowledge, but the Universal Pure Language, the Universal Pure Consciousness, the "Continuum Infinite", and the Un-semiotics Phenomenon, the one responsible of the Coaxiology Un-semiotics Phenomenological.

All these are independent of Knowledge, which is nothing but a Word-Matrix from the infinity of such Words of the Universal Pure Language.

Through the acception generalized, only through Knowledge, we could assign the Words-Matrices to the signs, the same and their characteristics, as well as their Expressions, including the Unique Expression of the Universal Pure Consciousness, but never, the "Infinite Continuum", with the Phenomenon Un-semiotic, because neither one, and nor the other does not have a stable signification, than when are reported to the "something" stable, receiving a certain significance, depending on rapporteur, but even and instability can be a signification from point of view of the Knowledge, and only through thereof, but if we make abstraction of Knowledge, more can we speak of SIGNIFICANCE? NO!

More can we speak of sign? NO!

More can we talk about MAN? NO!

This new quality different of Knowledge, makes that the sign to can no longer be explained, because it becomes a mere instrument of the Illusion of Life that we possess in this life.

The sign is, only as long as is the Knowledge, without this disappears just as it came.

Through sign, the Knowledge can become a Meaning, but this Understood is part of the dream of our life, and the Meaning is depending on Coefficient Logical 2, so that at a different Coefficient Logical, will be a different Meaning, so a different sign.

Therefore, the same sign even and in the Knowledge becomes different, or can may not be at all.

It all depends on your approach.

Once you can may not be at all, means that he nor even is than a simple a tool of the Dream of the Illusion our Lives.

Thus the three branches of classical Semiotics, the Pragmatics, Semantics and Syntactic, they collapse, being necessary new approaches.

More than that, in supporting of this problematics, intervenes and the multitude of the signifiers, where the same Word-Matrix defines the Infinite the same as and "Continuum Infinite", but both are in fact, infinite, totally different, not only as

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signification, but and in quality of basic characteristics, or structural characteristics, which develops them, each in part, what, again, us denotes that not even the knowledge not accepts this division of Semiotics.

Therefore I and changed its name to Un-semiotics, because the Semiotics, through the acceptation on which it defines, represents the ratios between signs, and, how, these totally lacking, at the levels, where lacking, and, the Knowledge, or even not missing, but is regarded through other Logical Coefficients, the Semiotics no longer can be valid, being replaced with the Un-semiotics, which represents the ratios between the substitutes of the signs.

Between the Words-Matrices of the Universal Pure Language, can exists similarities, that would lead up at, to have the same Meaning and Symbol with other Symbols and Meanings, (see Infinite-"Continuum Infinite"), with of other representations, but which have, however, structural developments and different characteristics.

To speak from Syntactical point of view, about the relationship sign-sign, or Semantically, about the relationship, sign-signifiant, because about the relationship, Man-sign, I think not much point to remember, at level of the Universal Pure Language, is to ignore altogether, the "Infinite Continuum", Asymptotic Phenomenon, Unique Expression of the Universal Pure Consciousness, that is Unique for each Word-Matrix of the Universal Pure Language in part, which gives him the same character Infinite, precisely through its uniqueness at each Word-Matrix in part, and having this character Unique, but Infinite, we can not to give him a certain sign, since it becomes an Infinity of such signs through its reporting to the Words-Matrices of the Universal Pure Language, reporting which them defines Continuous and Infinite on them.

Thus, to the Unique Expression of Pure Universal Consciousness, not it can give a sign, because is Unique, and also Infinite, and any sign regarding the Unique Expression of the Universal Consciousness would consist precisely in his cancellation, because would define it, as being Infinite, but it is Unique, and when would define it as being Unique, she is Infinite.

This is just one of the multiple aspects which intervene in this new approach of the Coaxiology Un-semiotics Phenomenological.

1)THE BRANCH, COMBINATIVE ASSOCIATIVE

By definition, the Branch in itself represents a system which delimits a structure.

This structural system receives the capacity, Combinative, due to the diversity of Words-Matrices, according the Analogy of the Whole.

It is a form that defines through excellence the Landmark of Negation, and Un-defining, what can be called simplified and Negation, because its quality, Combinative, is negated on base of the Landmark of Negation, of the "Continuum Infinite" by, his Associative part, which represents precisely the inverse of Combinative, because once, achieved the Associative, will intervene inverse, face of the Combinative, realizing and the associativity of the combinative groups, a regrouping of those groups on other principles than those of combinative.

Dissociation of the principles concerned are located precisely on the level of the Landmark of Negation, where Combinative becomes the Landmark in annulment, of the Associative, and the Associative, becomes the Landmark in annulment, of the Combinative.

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Precisely the fact that the Associative is similar with the Combinative, but both based on different principles, lead to this denouement through the Landmark of Negation, becoming both, two Landmarks, in annulment.

2)THE BRANCH, COMBINATIVE DISTRIBUTIVE

The same diversity of the Words-Matrices, that is reflected over the Landmark of Negation, as being the second basic characteristic of the "Continuum Infinite", diversity which for to determine the Landmark through Negation, becomes distributive its previous associative forms, what stimulates the asymptotic deployment of the Words-Matrices, in achieving of a Order, of the Unique, for certain Words-Matrices, among which and the Word-Matrix of Knowledge, and implicitly with this one, of, the seven Words-Matrices, of the attributive functions (five) and of those disjunctive (two), fact what them gives a character generally valid, for all seven Words-Matrices, namely, the premonitory character which materializes by admitting of the Word-Matrix, Order, as being the possessor of *the premonitory function*, function which is reflected over the group of those seven Words-Matrices, but not only over thereof, but from the point of view of Knowledge, the order is reflected over the entire Universal Pure Language, being thus, through *its function premonitory* similar to connective function, characterized through the convergence due to the Analogy of the Whole, of the Universal Pure Language.

Nevertheless, the Order is and will remain a Word-Matrix, as all the other Words-Matrices of the Universal Pure Language, without that one of them to be less important than another, through functions on which them determines, their Symbols.

Precisely here is observed the beautiful part of Coaxiology namely that alongside of Symbols of the Words-Matrices, what determines the functions, more are, an infinity of such opposites, new-opposites, or similar of Symbols of the Words-Matrices, because I more said, that just as, the Word-Matrix, Symbol, is find in the characteristics of all Words-Matrices of the Universal Pure Language, all thus, all the other Words-Matrices are found, as being characteristics, at all other Words-Matrices of the Universal Pure Language.

The Happening makes, that through the Word-Matrix of the Knowledge, the Man to can not to understand and associate to the Words-Matrices of the Universal Pure Language, than these two basic characteristics, namely, the Symbol and the Meaning, associated thereof.

If we not think through the Knowledge, would disappear with certainty, the Understood, of next Symbol, being replaced with other and others Words-Matrices, than the one of the Meaning.

The Meaning is one of the supreme attributes of the Word-Matrix of the Knowledge, which becomes, in turn, the Word-Matrix, precisely due to the attributive function of the Knowledge, what will determines the "new" Word-Matrix, how, the Word-Matrix of the Creation, has determined through its attributes, the Semantic, Un-semantic, Periodically, and implicitly, Lack thereof, the Word-Matrix of the Knowledge.

Nevertheless, the Meaning, as and Word-Matrix, not forms part, of the group of those seven Words-Matrices, because when is no longer an attribute of the Word-Matrix of the Knowledge, the Understood, no more represents a certain Symbol, with the help of which the Knowledge defines Words-Matrices of the Universal Pure Language, but the Symbol is replaced by other and other structuring of the Meaning, which him determines as being opposed

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to the Knowledge, and especially the Symbol, which for the Knowledge represents precisely, its Meaning.

The Symbol instead, in quality of Word-Matrix of the Universal Pure Language, receives the quality to become denuded of Understood, the second attribute of Word-Matrix of the Knowledge, which becomes thus, the second Word-Matrix alongside Meaning determined of this.

By this it is seen that the Word-Matrix of the Knowledge, determines through Symbol and Meaning, two other Words-Matrices, face of the other four from the group of the ones with attributive functions, that determines just one Word-Matrix

This does not mean that over the Word-Matrix of the Knowledge intervenes a new function, but the all is primarily due to the way through which Meaning which comes from the attributive function of the Word-Matrix of the Knowledge, loses any tangency with this, becoming opposed, because it changes from the moment in which "becomes" Word-Matrix of the Universal Pure Language, and thus has an entirely different Meaning than the Symbol, the other attribute of Knowledge.

Taking a completely different Meaning than the Symbol, the Meaning, in quality of Word-Matrix, becomes foreign, or the totally opposed of the Knowledge, and thus, this determines through the second attribute of its, respective, the Symbol a "new" Word-Matrix of the Universal Pure Language, which will be opposed to the Word-Matrix, Meaning, but of close sense to the Word-Matrix of the Knowledge, namely: neo-sense.

Through neo-sense, we can understand a meaning that is neither opposed, but nor, similar, but somewhere at middle, between the two.

Therefore the Word-Matrix Symbol can be assigned as having a neo-sense toward the Knowledge.

This change of meanings, namely, sense (the Knowledge), different sense (the Meaning), neo-sense (the Symbol), lead to the Forms of distributive Combinations, which have as origin alongside of the Analogy of the Whole, which determines the conjunctive function, and the Order, that defines premonitory function.

In this case, the Order should not be taken as a certain Order given, but is an Order, as, a result, of the Analogy of the Whole, respectively, of *the conjunctive function*, which has an entirely different sense than the Order, from within the matrix developments, of the Word-Matrix of the Knowledge.

The difference of sense consists precisely in the "Continuum Infinite" which is, with the four characteristics of its, at base of the connective function, that it determines on this premonitory, characterized through the way, of inter-relationship between the Words-Matrices, inter-relationship which is produces through this *premonitory function*, what will determines, the Combinative Distributive, about we are talking now.

Thus, the Order, in its quality of the Word-Matrix of the Universal Pure Language, has its capabilities attributive in *sense, nonsense, and neo-sense*, similar with the ones of this Order, and this Order, in its turn, is nothing else but the explanation of the Order, in its quality as a Word-Matrix of the Universal Pure Language, that is due, of the third attribute of the Word-Matrix of the Knowledge, attribute characterized on the ordering of the Symbols that had a Meaning.

Thus the three main attributes of the Word-Matrix of the Knowledge are: the Meaning, Symbol and Order.

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The Order due the attributive function of the Knowledge becomes a Word-Matrix with the same sense as and the Knowledge, face of the Symbol (neo-sense) and, the Meaning (nonsense).

Thus the Word-Matrix, Order, becomes a Word-Matrix with attributive functions, similar of the knowledge, just that, alongside these attributive functions, the Order is and the possessor of premonitory function, which it distinguishes, from this point, of Knowledge, even if they have the same sense, and above all have attributions (attributive functions), specific similar, because at the Order, the attributions (attributive functions) are characterized by Symbol, Understood, as and at the Knowledge, from point of view of the Knowledge, the Order can be found in Knowledge, and the Knowledge in the Order, just that alongside the other two attributions, or attributive functions, are also find and arrangements, combinations, permutations, or other and other processual functions, which can indicate a certain Order, but all of them even if have not a Meaning through the Knowledge, what can to him and possess, in certain cases, will always be defined by a symbol.

The fact that the Order makes not part from the group of seven, is due to premonitory functions of the Order, about which I mentioned, through combinations, arrangements, permutations, and range could continue to infinity, functions that are totally foreign the Knowledge as and to the other Words-Matrices in the group of seven, and, the Order, besides the Knowledge, can not be found as an attribute, which to be transcended through the Knowledge, and which to belong the other six Words-Matrices, from the group of seven.

Thus, the Combinative Distributive, not it reflects only of a certain Word-Matrix, that "break", thus, the chain of a group of such Words-Matrices, through new functions or attributions of his, which becomes *neo-sense* or *nonsense*, or and much more are not found at all within the functions attributive of the Word-Matrix what determined the "new" Word-Matrix, but especially, the Combinative Distributive it reflects over the entire group of Words-Matrices (the group of seven) that distinguishes and defines the respective group of other and other structuring different from this, from within the Universal Pure Language.

3) THE BRANCH, COMBINATIVE CONJECTURAL

At this Combinative Form the most important are *the conjectural levels*, which alongside with the meanings from the previous, determines the conjectural state between two or more Words-Matrices, or between two or more groups from such Words-Matrices.

Thus, *the first conjectural level* is the one which establishes, at the level of the basic functions of the Words-Matrices, among which are the functions, conjunctive, premonitory and, other functions, known and unknown.

This first conjectural level is established through the intervention of the three meanings, respectively, the *meaning, nonsense and neo-sense*, which again, has not relation with the three sides of the Semiotics, which are reflected only beginning with the attributive function of the Creation, and once with the Semantics of this function what determines the basic characteristic of the Knowledge.

Therefore, the first conjectural level will be called *the conjectural level functionally*, because is defines by the intervention of the three meanings determined as being attributes of the Word-Matrix of Knowledge, or through the multitude of meanings, respectively, through the infinity of meanings on that we can not it determine concretely, but it is, because are all these possibilities, of the infinite characteristics of each Word-Matrix, in part, of the Universal Pure Language.

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What means "all these possibilities, of the different characteristics"?

All this means first of all that every Word-Matrix, as I said, has not only a Symbol of his, what becomes a characteristic of his, but above all, just as the Word-Matrix Symbol, is in its turn, through what he represents, a characteristic for the entire infinity of Words-Matrices, determined through the Word-Matrix of the Knowledge, all so, each Word-Matrix becomes, in turn, by what he defines a characteristic for all other Words-Matrices of the Universal Pure Language, through, of a certain Word-Matrix.

Thus the first conjectural level is realized at the level of the basic functions of Words-Matrices, and the second conjectural level is realized at the basic functions of Words-Matrices, *but through another Word-Matrix, which similar the Common Element, achieves, the transcending of defining a certain Word-Matrix, as being a characteristic of an other Word-Matrix.*

As I demonstrated, the Word-Matrix Symbol becomes a basic characteristic of all Words-Matrices, through the Word-Matrix of the Knowledge, what determines, to the Symbol, *the second conjectural level*, face to the first, which establish conjectural interdependencies direct, between basic functions of the Words-Matrices, through of the three meanings, respectively, the sense, nonsense, and neo-sense.

Therefore, towards the first conjectural level, which is defined as a functional level, the second conjectural level can be defined as being a functionally intermediate, conjectural level.

And in the second level intervene the three basic meanings determined by me now, but more than these, as I said, more is an infinity of meanings that can not be determined by the human mind, only deducted.

How exactly can intervene the three meanings in the example given with the Symbol, is quite simple, namely, each Word-Matrix which receives this characteristic of the Symbol through the Knowledge, is involved within some basic functions, such as the ones disjunctive, attributive, and so on, functions that can have in their turn a sense, nonsense, or neo-sense, towards the characteristic of their Symbol, so that, their own Symbol to be determined as, *sense*, as is the case of the Understood or Order, as *neo-sense*, as is the case of the Creation or Origin, where the Symbol in self, has his purpose only to give a significance, and not a sense to this significance (the Origin is, but not are headed towards, remains Origin, etc., or the Creation is, but not has an Understood, than determined through Knowledge, respectively, through the "Ego" of the Primordial Factor, etc.).

And in the third case, the Symbol can be determined as nonsense, as is in the case of the Unknown, where this Word-Matrix opposed to the Knowledge, not identifies for the Symbol, a certain sense, and precisely this un-identifying, gives nonsense to the Symbol, becoming thus, a characteristic, whose sense consists in *nonsense*.

After the conjectural functional level and the conjectural functional intermediate level, follows the conjectural inter-relational level, which does not involve, expressly, the functions that determine the basic characteristics of the Words-Matrices, but defines the relations inter-relational which establish between these Words-Matrices, or groups of Words-Matrices defined through the Common Expressions.

For the first time at the conjectural inter-relational level appears the term of Common Expressions of the Words-Matrices.

These Common Expressions are actually the ones formed within some groups in which are established filiations, not only functional nature, but and of the characteristic nature, defined

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through different characters which converge, but and through the characteristic nature defined through the characters which diverge.

The functions which are established between the Words-Matrices, as are the ones attributive, or disjunctive, can to determine certain filiations characteristics of convergence or divergence, but can not establish and the Common Expressions on which these filiations of groups them can determine, Common Expressions which can be defined as being a Pure Universal Consciousness of a certain group of Words-Matrices, Common Expression which makes part as well as the Universal Pure Language from the Pure Universal Consciousness, or the Expression of the Universal Pure Language.

We see that and in the case in which intervene certain functions between the Words-Matrices, or certain characteristics of theirs, not only functions, can also be realized and different kind of filiations between these, on base of the Common Expression, which is due the conjectural inter-relational level, defined, precisely through the above mentioned, namely: inter-relational filiations established, not only on base of the basic functions, but and on base of the basic characteristics of each Word-Matrix, in part, as and on base of what is established between these characteristics, which is the Common Expression, in fact a Common Pure Consciousness only of those Words-Matrices which participates at the filiations mentioned.

In conclusion the *Combinative Conjectural* is defined through the three basic levels of its, which are: *the conjectural functional level, the conjectural functional intermediate level, and the conjectural inter-relational level.*

4.5.CHAPTER V
THE BRANCH, SUGGESTIVE ASSOCIATIVE
THE BRANCH, SUGGESTIVE DISTRIBUTIVE
THE BRANCH, SUGGESTIVE CONJECTURAL

4) THE BRANCH, SUGGESTIVE ASSOCIATIVE

The Suggestive is defined as being an opposite part of any basic characteristics or functions of a Word-Matrix, or a group of such Words-Matrices.

The Suggestive Matrix it identifies as being a determinative under form of fingerprints of the Common Expressions within the Universal Pure Language.

Thus the Suggestive becomes a constant of the Universal Pure Consciousness, a distinct side towards the functions and basic characteristics of the Words-Matrices, about which we have discussed so far.

Thus, the Branch Suggestive Associative, can be defined as an associative form at the level of the Common Expressions, defined by the Words-Matrices, which are ordered to the Pure Consciousness of the Universal Pure Language.

Associative characteristics of the Common Expressions determines the Suggestive Associative.

These associative characteristics, are determines before all through the Suggestive Matrix, which is an imprint of Common Expressions, and which can have several degrees depending on the way this is "printed", using this term in a figurative way, within the Expression of the Pure Consciousness Universal.

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Why should it be "prints" and does not become part associative of the Whole realized by this Expression, and if it has to be "prints", in what namely is "prints"?

Firstly it can not become integral part within the Expression of the Universal Pure Consciousness of the Universal Pure Language, because neither of the Common Expressions can not be identified with the Expression of the Universal Pure Consciousness, but only can be put in phase to be found, under a form or another in this one.

In another row, nor such of the Common Expression can not intervene to change in some way or another, the Expression of the Universal Pure Consciousness, because, if it could achieve, something like this, then the Expression of the Pure Consciousness Universal, it would crumble with the entire Universal Pure Language, because the entire Equilibrium owed the Universal Pure Language consists in the Expression of the Pure Consciousness Universal, and the one of Consciousness is due the Universal Pure Language.

Things nor in this case do not stop here, but would longer be and another cause, through which can not intervene directly alongside the Expression of the Pure Consciousness Universal, the Common Expression, namely, in this way would disappear the Analogy of the Whole, through which each Word-Matrix is found in the other one, because, in the case of the changing or transformation of any kind of the Expression of Universal Consciousness, none of the infinity of Words-Matrices would not remain with the same characteristics as until that moment, but these would change radically, which would lead to the collapse of the entire Universal Language.

Thus no one, never, can not attack the Expression of Pure Consciousness Universal of the Universal Pure Language.

All other Common Expressions are little sisters of the Expression of the Pure Universal Consciousness, towards which this is intangible and inalienable, to any Common expressions or another.

The question is why namely develops all these structures?

Which is, in fact, their sense?

Their meaning consists precisely in the fact of to have sense the intangible Expression of the Pure Universal Consciousness.

Therefore no matter how much we would like as the Suggestive Matrix, to become part from the Expression of the Universal Pure Consciousness, this is not, but only is "prints" in its quality of the Imprint of the Universal Pure Consciousness.

The Suggestive Matrix in its quality of Fingerprint, can have many degrees that are defined according to the Words-Matrices, respectively, of basic characteristics of those, and, thus, we have, defined the first degree: *the Suggestive Matrix of Characteristics*, depending on the functions that define these Words-Matrices, then we have the second degree: *the Suggestive Matrix Functional*, depending on analogical structure, and the third degree: *the Suggestive Matrix Analogical*.

I said that the Matrix Suggestive is an imprint of the Common Expressions, and therefore we have through the Suggestive Matrix of Characteristics an Imprint of the Common Expressions that define a common characteristic, of certain Words-Matrices.

In the case of the Suggestive Matrix Functional it is about the common Imprint of several Common Expressions, which define the functions equally common of the Words-Matrices, which are in discussion, and through the Suggestive Matrix Analogical, we define the common analogies of the Words-Matrices which determined the Imprint of the Common Expressions, respectively, for to be "printed" within the Expression of Universal Pure Consciousness.

All these degrees define the Suggestive Associative.

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5) THE BRANCH, SUGGESTIVE DISTRIBUTIVE

This branch is responsible of the Phenomenon Un-semiotic.

Compared to the Phenomenon common that we talked about so far in my books, and which is in fact a Phenomenon-Event, being a sum of a succession eventful, in the case of *the Phenomenon Un-semiotic*, can no longer be talking about successions eventful, because we can not define a certain initial instant, from the reflection of "something", in the Semantics Mirror of the Infinite, as it is otherwise in the case of the Word-Matrix of the Knowledge, because from point of view, Un-semiotic, Suggestive-Matrix Distributive, not consists in the reflection of the Common Expressions of the Words-Matrices in the Semantics Mirror of the Knowledge, because and the Knowledge is a Word-Matrix from an infinity, which participates to the completion of the Universal Pure Language.

The Un-semiotic phenomenon is defined by the distributive capacity of the Expression of the Universal Pure Consciousness, which it may partly reflect, both in the Common Expressions of groups of Words-Matrices, as and in each Expression of each Word-Matrix in part.

Through the Expression of the Word-Matrix is meant totality the characteristics of this Word-Matrix.

These characteristics are reflected through the quality Suggestive-Distributive of the Expression of the Pure Universal Consciousness, within thereof, giving to the Word-Matrix, respectively, the tinting his own Expressions within the Universal Pure Consciousness as being Word of the Universal Pure Language.

This aspect of the side of Suggestive-Distributive from within the Semiotics, resulting from the way of inter-relations between the Words of the Universal Pure Language, and the Pure Consciousness Universal, on the basis of the Expressions which is circulated within Universal Pure Language, for to parted, the Unique Expression of the Pure Consciousness Universal from the rest of the Common Expressions.

Branch, Suggestive Distributive is divided into two degrees of comparison of the Suggestive Distributive, namely, the degree Suggestive Distributive Convergent, and, Suggestive Distributive Divergent.

These two degrees are precisely those which determines the Phenomenon Un-semiotic, being inclusively the basic characteristics of the Phenomenon Un-semiotic, Phenomenon that underlies Coaxiology Phenomenological, and which is not based on an original Event as the rest of the Phenomena, about which we talked in my books so far, because can not speak at Un-semiotic level about an initial Event, which is produced only through the reflection of a certain Event in the Semantics Mirror of the Infinite, which gives rise to the first Event or the Primordial Event, which defines, in turn, the Primordial Phenomenon.

Between Phenomenon and Phenomenon Un-semiotic is a very big difference, because the Un-semiotic Phenomenon, is not a Phenomenon in the meaning of the word "Phenomenon", that we talked about so far, not only because is "before" the Primordial Phenomenon, determined through an initial moment of the reflection the Primordial Event in the Mirror of Infinity, initial moment infinitely, that's right, but which can be defined thus, towards the Phenomenon Un-semiotic, which not only is before the Primordial Phenomenon, about which we mentioned, but does not even have a initial moment or some Event, that to can be reflected of "something" in "something", and thus, to enlisting the Primordial Phenomenon.

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On the other hand, the Phenomenon Un-semiotic that underlies the Coaxiology Un-semiotic Phenomenological, not even is determined by the Words-Matrices through the reflection thereof between them, according the Analogy of the Whole, but is the primary determinant of the Expression of the Pure Universal Consciousness, on whose base are defined the Words-Matrices, through the reporting at this.

So, the Un-semiotic Phenomenon is a resultant of the Unique Expression of the Universal Pure Consciousness that determines through its reflection in the Words-Matrices, the Un-semiotic Phenomenon, but is the same and through the reflection of the Words-Matrices in the Unique Expression of the Universal Pure Consciousness.

Nevertheless, the element responsible for the Phenomenon Un-semiotic, are not the Words-Matrices, but the Unique Expression of the Pure Universal Consciousness, which determine the degrees or the two basic characteristics of the Phenomenon Un-semiotic, which are reflected on the Words-Matrices.

In conclusion, the Un-semiotic Phenomenon is due to "intervention" of Unique Expression of the Pure Universal Consciousness on the Common Expressions or on the Expressions of each Word-Matrix, in part.

If would not be the Un-semiotic Phenomenon, nor the Words-Matrices could not, in turn, to be reflected, and thus, to be reported to the Unique Expression of the Universal Consciousness, and, in this case, the Un-semiotic Phenomenon not appears only in quality of response of the Unique Expression of the Pure Universal Consciousness, but in quality of structuring, that defines the way it can achieve this reporting, being of the order, convergent and divergent, so that, the reporting it can accomplish, so as not to interfere in any way on the four basic characteristics of the "Continuum Infinite".

Without the Un-semiotic Phenomenon, none of the characteristics of "Continuum Infinite" could not, to it reflects upon the Words-Matrices, and nor the Analogy of the Whole, which is reflected upon these Words-Matrices, could not take place, because the convergences and divergences underlying the Analogy of the Whole, but and of the four basic characteristics of the "Continuum Infinite" are due precisely this Un-semiotic Phenomenon, which strengthens, but and keepeth their course, similar to the regularities, but we can not use the term of, lawfulness, for to assign it, this Phenomenon, because, as you will see soon, we can not attribute the quality, eventful-successional, to this Un-semiotic Phenomenon, and through this to become a regularity determined by a certain determinant, condition which is required, to certain regularities, for to can be structured in turn, precisely because the Unique Expression of the Pure Universal Consciousness can not be a determinant in corpore, of the Un-semiotic Phenomenon, whereas this occurs as a consequence of the reporting of the Words-Matrices and of the thereof Expressions, to the Unique Expression of the Pure Universal Consciousness, only that, this consequence is achieved due the Unique Expressions of the Universal Consciousness, that recognizes the Un-semiotic Phenomenon, defined through divergence and convergence.

The consequence does not mean, not in the least, determinant, because consequence establishes a series of auspices, under the protection of which is produced, and the determinant are precisely those auspices.

Moreover, the Unique Expression of the Pure Universal Consciousness can be the determinant of the auspices under which to it produce the respective consequence, which enframe the respective Un-semiotic Phenomenon.

How namely arises this consequence, determined by the Unique Expression of the Universal Pure Consciousness?

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Say this Unique Expression of the Universal Pure Consciousness in its content, something which to determine the consequences of the definition of such Phenomenon Un-semiotic?

We human beings will not be able ever find what namely it means the Unique Expression of the Universal Pure Consciousness, but we can argue that the Un-semiotic Phenomenon is a consequence due to the Unique Expression of the Universal Pure Consciousness, for as the Expressions of the Words-Matrices to be able to it reflects and report, at this, thus being strengthened the Analogy of the Whole, which provides as each Word-Matrix to be found in one form or another, in characteristics of other, Words-Matrices, characteristics that determine the Expression of each Word-Matrix, in part, Expressions that together are reported to the Unique Expression of the Universal Pure Consciousness.

Moreover, this consequence occurs and due of the "Continuum Infinite" which through the four basic characteristics of its, determines by their reflection upon the Unique Expression of the Universal Consciousness, precisely, consequences precursory the Phenomenon Un-semiotic.

Be, the "Continuum Infinite" different of the Unique Expression of the Universal Pure Consciousness?

Which is, in this case, the relation or interdependence between the "Continuum Infinite" and the Unique Expression of the Universal Pure Consciousness?

In this case we delimit to two plans, namely, to the plan of the "Continuum Infinite", which becomes that plan "in corpore", respectively, of the Words-Matrices, of their structuring, plan that underlies the whole deployment the structuralist within the Words-Matrices, and the second plane is bounded on the Unique Expression of the Universal Pure Consciousness, which refers to part of the Universal Pure Consciousness, and not of the Universal Pure Language.

Thus, to the "Infinite Continuum" it corresponds, the Universal pure Language, and to the Unique Expression, the Pure Consciousness Universal.

Precisely this delimitation of plans, respectively, the plan of the "Continuum Infinite" (the Universal Pure Language), and the one of the Unique Expression (the Universal Pure Consciousness), are responsible for the determining the consequences, which to define the Un-semiotic Phenomenon, consequences that we see that, arise from two somewhat different plans, but which is completes at the level of the Unique Expression of the Universal Pure Consciousness, what will determine through the reporting the Expressions of the Words-Matrices, the Un-semiotic Phenomenon.

Necessarily must remembered the mode of the two plans, which leads, finally to the determination of the Un-semiotic Phenomenon, by one between the two plans, respectively, of the Unique Expression of the Universal Pure Consciousness, what could not have been determine never this Phenomenon, without as at the level of the consequences, for to can be determined, to not intervene and the plan of the "Continuum Infinite", which, of otherwise, alongside the Un-semiotic Phenomenon, will have a real achievement that will consist in the Branch, Suggestive Conjectural of the Semiotics.

The Un-semiotic Phenomenon is a determinant of the consequences established between the Unique Expression of the Universal Pure Consciousness and the "Continuum Infinite", following that these consequences to be put into practice by the Unique Expression of Universal Pure Consciousness.

In conclusion the Un-semiotic Phenomenon is not a lawfulness, in itself, but it can define by a certain structuring of its, which are the two degrees, that him define.

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Regarding the determinant to establish a regularity on which to assign to the Phenomenon Un-semiotic, we may designate as being determinant, the Unique Expression of Pure Consciousness Universal, which and is in this case, but things are more complicated than they seem at first glance, because this Unique Expression not determines the Phenomenon Un-semiotic, for that this to become a regularity for the Words-Matrices, and not even him determines, in the sense on which him we can assign the determination, but rather him defines, because if him would determine, would be and the First Phenomenon, or the Primordial Phenomenon.

Could we consider a determination and through defining?

Yes, but not and in this case, because the defining, must be achieved by "something", for to suggest "something else", or even that "something".

In our case, the defining would be achieved through the Unique Expression of the Universal Pure Consciousness for to achieve "something", or to define "something".

The Unique Expression of the Universal Pure Consciousness only defines the Words-Matrices or their Expressions, as and the Common Expressions of them, in no case the Un-semiotic Phenomenon, which is an amalgam realized from two qualities, namely, the convergence and divergence.

This amalgam is defined to achieve such the defining of the Analogy of the Whole.

The Un-semiotic Phenomenon is not a law, because not this Phenomenon maintain the Analogy of the Whole, for example, but the basic characteristics of the Analogy of the Whole, given by the interrelation with the infinite characteristics of each Word-Matrix, in part, which is reflect some in others.

The Un-semiotic Phenomenon is only meant to redefine the Matrix Unique Expression, towards the Words-Matrices, or towards their Expressions, and nor how, the Unique Expression of the Universal Pure Consciousness is not synonymous with the Un-semiotic Phenomenon.

Thus the Un-semiotic Phenomenon has two basic characteristics that are and the degrees, Suggestive Distributive Convergent, namely the degree which determine the convergent characteristic of the Common Expressions toward the Expression of the Universal Pure Consciousness, through the Suggestive-Matrix, and the second degree is the one which determines the divergent characteristic of the Expression of the Universal Pure Consciousness, towards the Common Expressions of the Suggestive-Matrix, so that to it can self-determine the Asymptotic Function, the Landmark of Negation, Structuring and Un-defining, for the "Continuum Infinite" of the Expression of the Universal Pure Consciousness, which it defines, thus, seen through the Word-Matrix of the Knowledge, on whose base, we human, can reason.

The Un-semiotic Phenomenon is reflected only, upon the Expressions of the Words-Matrices, and not upon their quintessence, respectively, upon each characteristics, in part.

Moreover, the essence of the Un-semiotic Phenomenon consists in the Expression.

Thus, the Expressions become Phenomena Semiotic, starting from the Expressions of the Words-Matrices, and up to, the Common Expressions of them, including, the Expression of the Universal Pure Consciousness, that defines the supreme form of the Phenomenon Un-semiotic.

Therefore, the Phenomenon Un-semiotic is not a resultant of structure, of the Words-Matrices, or of the Universal Pure Language, but a resultant of the Expression of Suggestive-Matrix, of this Universal Pure Language, which leads to the reasoning, that at the base of the Phenomenon, at the level of its essence, is not a diversity structured the on signs, but on the significance thereof, which denotes, that not the Word-Matrix in self, is the one counts for the consummation of the Phenomenon Un-semiotic, but its meaning, as him see we humans,

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through the Knowledge, or the its Expression, which it meets in the Common Expressions of groups of Words, Common Expressions who receive degrees, *Suggestive Distributive the Convergence, or of Divergence* face of the Expression of the Universal Pure Consciousness, which is Unique, and never changes, than the degrees through which highlights the Expressions of Words-Matrices, or the Common Expressions of thereof, towards the Expression of the Universal Pure Consciousness.

Why are these degrees always Suggestive Distributive, and not Suggestive Associative, or Conjectural?

Due the fact, that, the Whole reported to the Expression of the Universal Pure Consciousness, can **never** be, Associative or Conjectural, than Distributive, because, the Whole, face of the Unique Expression of the Universal Consciousness, which defines the Whole, can not be associated with self, and nor in conjectural relations with self, than, distributive, face of self.

A Whole associated with self, would denote a null association, or that, this Whole no longer is Whole.

Moreover, even if this association would be conjectural, all at the same result it would get.

On the other hand, once the Expression of the Universal Pure Consciousness is Unique, it can not be changed, because then and would immediately lose its intangible character, of Uniqueness, becoming plurality, that would reflect upon the Whole, on that him determine, dividing him, and thus, transforming him, into a destructible Whole, what would result another All, with other qualities, fact what would determine the collapse of the entire Universal Pure Language, once with transformation to all infinities of characteristics of the Words-Matrices.

Moreover, the Expression of Universal Consciousness can have, only Distributive character, towards the Whole on which him defines, namely, by the ordering thereof, as the Unique Expression of the Universal Pure Consciousness, Expression which leave to it reports all other Common Expressions, or Expressions of the Words-Matrices, at the Expression of the Universal Pure Consciousness.

This reporting is the one which becomes responsible of Distributive character, towards all Expressions, that is reported, at the Expression of Pure Consciousness Universal, because through this reporting all other expressions are define through the reporting at this one, defining which them gives the status of plurality towards the singularity and uniqueness, of the Expression of Pure Consciousness Universal, statute which determines the character Suggestive Distributive, of the reporting at the Unique Expression of the Pure Consciousness Universal, reporting that is made based on the two degrees that I have mentioned, namely Suggestive Distributive Convergent and Divergent, degrees which by their essence consist in reporting at the Unique Expression and intangible, of the Pure Consciousness Universal, defining the Un-semiotic Phenomenon.

Thus, the Un-semiotic phenomenon occurs through the Whole defined as totality of the Words-Matrices within the Universal Pure Language, which is reported eternal Suggestive Distributive Convergent, then when their Expressions converge towards the Unique Expression of Pure Universal Consciousness, and Suggestive Distributive Divergent, when these Expressions are defined by the Unique Expression of Pure Universal Consciousness, and therefore are defined as plurality towards the uniqueness of Expressions of the Pure Universal Consciousness.

And within the degree Suggestive Distributive Convergent are defined all as a plurality, only then converge towards the Expression uniqueness, of the Pure Universal Consciousness,

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for to it could define toward the degree Suggestive Distributive Divergent, when are defined as plurality.

The difference between these two degrees lies in the definition, namely, the convergence is before defining, and the divergence is after the defining.

Of course, that, the "before" and "after" are used only as figurative, because we can not use at own way, these meanings, because they do not have their place and role in this context.

If they do not have the role and place, how namely we can define the difference between the two degrees of Suggestive Distributive?

The explanation consists precisely within the Suggestive what defines, par excellence, the face Suggestive, of the Expression of the Words-Matrices, or groups based on functionality or certain characteristics of thereof, what determines the Common Expressions.

This thing achieves the degrees of Convergence or Divergence between these Expressions, and not at the quantitative level of characteristics of those Words-Matrices, or groups defined by these.

These degrees of Convergence or Divergence, belong Expressions through their continuous reporting, to the Unique Expression of Pure Consciousness Universal, reporting which can converge or diverge, after the way how becomes the Common Expression, or the Expression of the Word-Matrix, respectively, face of the Unique Expression of the Universal Pure Consciousness.

Why?

For the simple fact that the Common Expressions it changes ceaseless through the reporting of the Words-Matrices between them, according to the Analogy of the Whole, while the Unique Expression of the Universal Pure Consciousness never changes.

Moreover, even if the characteristics of the Words-Matrices do not change, they being defined within the Universal Pure Language as such, but their Expressions are always changing, through the reporting to the Common Expressions, or at the Expressions of other Words-Matrices, due to the functionalities what creates filiations within certain groups of Words-Matrices, what results Common Expressions.

All these determines the Phenomena Semiotics.

Thus, the Un-semiotic Phenomenon more can be defined, as being the phases of convergence or divergence of Common Expressions, or the Expressions of the Words-Matrices, due to their reporting to the Unique Expression of Universal Pure Consciousness, that before the defining receives the convergent character, to is reflect, as once, reflected, this character to become divergent, for that the four basic characteristics of the "Continuum Infinite" to can be thus defined.

Therefore, the Un-semiotic Phenomenon defines by his fulfillment, precisely the basic characteristics of the "Continuum Infinite", namely: the Asymptotic Function, Landmark of Negation, Structuring, and Un-defining.

The cause of this definitions lies precisely in the Unique character, and Intangible, of the expression of the Universal Pure Consciousness, which leaves eternal, to converge all other Expressions, for to be defined by She, through the reporting at self, which then diverge.

I more said that the "before" and "after" are purely figurative, because this process is carried out eternal, or more correctly, timeless, because temporality is not found at that level than in the its quality of Word-Matrix, alike as and the spaciousness or other and other possible infinite dimensions, that we human beings, not even, them can perceive.

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Even if we involve, the eternity and timelessness in conducting these Phenomena Semiotic, they are focused on the two degrees of the Form Suggestive Distributive namely, on convergence and divergence.

Once they are focused on these degrees which are obtained only by changing the quality by reporting an Expressions, at the Unique Expression of Pure Universal Consciousness, this change from convergence to divergence, and vice versa, involves a pass from one to another, hence, one moment initial of the passing from one to another, even if this crossing is done eternal?

To intervene for this initial moment, the Word-Matrix-Time, and thus, through the its qualities, this to embezzle the Primordial Event from the level of the Semantic Mirror of Infinite, from within the Word-Matrix of Knowledge, to another Primordial Event, which to be precisely the passing or change from convergent, at divergent, and inverse?

DO NOT, under any circumstances.

This change is not a change of the characteristics the Words-Matrices, and nor of their own Expressions, but this change is due to the way from which angle is seen the respective Expression, reported to the Unique Expression of the Universal Pure Consciousness.

Looked through an Expression of a Word-Matrix from the infinity of Words-Matrices, will have a certain significance, which reported at the Unique Expression will be convergent or divergent, significance that seen, through other Expression of Words-Matrices from the infinity of Expressions of Words-Matrices, it will have a different angle of reporting at the Unique Expression of Pure Consciousness Universal, angle which will be different from the other angle of reporting, being convergent in the case when the other was divergent, or inverse.

Thus, are deducted the convergences and divergences through the reporting at the Unique Expression of Pure Universal Consciousness, and not through an initial moment.

Why not exists an initial moment, once what all these, suffers changes, why an initial moment which to deduct each change in part?

Precisely because each such change is due to the angle through which is seen a certain Expression from the infinity of Expressions established by the Words-Matrices within the Universal Pure Language.

These angles through which are seen certain Expressions, through others, as afterwards be reported to the Unique Expression of Pure Universal Consciousness, are different.

Once they are different, this difference consists precisely in their infinity, thus, being a plurality of the infinity, or a Whole in All, according to the Analogy of the Whole, which will always have a Whole behind the All, through phrase Whole-Infinite, and thus the difference between the infinity of angles through which can report an Expression, for to be, thus, reported to the Unique Expression of the Pure Universal Consciousness, is thus, null, because All are Whole, and a Whole, All, at infinite level!

Practically, at level infinity, if we look an Expression, through an infinity of angles, it will be seen the same through entire infinity, and different through each angle in part, thus, will converge through Infinite, and will diverge through the vision over the Expression of each angle in part.

This fact does not mean that it changes something that would determine an initial Event, that would surpass the Primordial Event from within the Word-Matrix of the Knowledge, about which I have written many times in my books so far.

Does not occur no change or transformation, through the two degrees of the Branch Distributive Suggestive of the Semiotics, which defines the Un-semiotic Phenomenon, but

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change is in fact the same enounce of the Expression seen from different angles, which at level infinite, forms an Unitary Whole, respectively, the same angle, which finally is reported at the Unique Expression of the Universal Pure Consciousness, where the Expression of the Word-matrix, for example, viewed through the prism or the quality of the Whole becomes convergent towards Unique Expression of the Universal Consciousness, and in quality of angle of this Whole, becomes divergent, thus, being determined the Un-semiotic Phenomenon of each Word-Matrix, in part.

6) THE BRANCH, SUGGESTIVE CONJECTURAL

It is defined as being a branch of Un-semiotic Coaxiology, determined by Semantic Phenomenon, namely, by thereof relationship towards the "Continuum Infinite".

Such, the relations of the Semantic Phenomenon towards the "Continuum Infinite" can be structured, thus: Phenomenon Un-semiotic-Function Asymptotic, Phenomenon Un-semiotic-the Landmark of Negation, Phenomenon Un-semiotic-Structuring, and Phenomenon Un-semiotic-Un-defining.

It is noted that the reporting of the Phenomenon Un-semiotic to the "Continuum Infinite", is achieved by reporting its to the basic characteristics of the "Continuum Infinite", characteristics which through the associating at the Phenomenon Un-semiotic, respectively, to what has determined the consequences of the creating the Phenomenon Un-semiotic, determines the Branch Suggestive Conjectural of the Coaxiology Semiotic.

By reporting the Phenomenon Un-semiotic to the basic characteristics of the "Continuum Infinite", actually is reported the Unique Expression of the Universal Pure Consciousness, and the "Continuum Infinite" in its Totality, to its own basic characteristics.

Why the Unique Expression of the Universal Pure Consciousness and the "Continuum Infinite"?

Because both are the ones which determine the consequences of the occurrence eternal of the Un-semiotic Phenomenon.

Thus through the Phenomenon Un-semiotic, the Unique Expression of Universal Pure Consciousness and the "Continuum Infinite", is reflects some in others, and through the Branch Suggestive Conjectural of the Coaxiology Un-semiotic, both the Unique Expression of Universal Pure Consciousness, as and the "Continuum Infinite", is reflects to the basic characteristics, which have determined the "Continuum Infinite", and through the Phenomenon Un-semiotic, the resultant of these basic characteristics, which is the "Continuum Infinite", always returns to its own origins, for to become again, an eternal, new resultant.

So, the "Continuum Infinite" is self-determined with help of the Phenomenon Un-semiotic, to whose consequences, participated alongside the "Continuum Infinite" and the Unique Expression of the Universal Pure Consciousness.

In conclusion cycle of self-determination of the "Continuum Infinite", of the Unique Expression of the Universal Pure Consciousness, and of the Un-semiotic Phenomenon, is as follows: the "Continuum Infinite" determined by the four main characteristics, respectively, the Function Asymptotic, the Landmark of Negation, Structuring, and Un-defining, determine the Words-Matrices, where according the Analogy of the Whole, each such Word-Matrix, must to find itself, in all others, thus, possessing the characteristics of all other Words-Matrices, which in their totality forms the Expression of the Word-Matrix, respective, through the sum of the characteristics that are reported to him.

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This Expression is actually the self consciousness of the Word-Matrix.

Several such Expressions, achieves, the Common Expression, and the totality of these expressions, reported on Unique Expression of the Universal Pure Consciousness, which is the Expression the "Continuum Infinite", determine one of the consequences of the occurrence Un-semiotic Phenomenon.

How can determine the "Continuum Infinite", the Unique Expression of the Universal Pure Consciousness, and all the same "Continuum Infinite" to determines and the Words-Matrices, where each in part, has its own Expression?

This fact is achieved due to the duality of the "Continuum Infinite", namely, when is seen in the perspective of the Whole, determines the Unique Expression of the Universal Pure Consciousness, and when is seen from perspective of the Endlessly, determines the infinity of Words-Matrices, where each has its own Expression, or the Self-consciousness.

Why "seen" from a certain perspective the "Continuum Infinite"?

Who namely, him sees from a certain perspective?

The answer consists in the Phenomenon Un-semiotic.

Thus, the "Continuum Infinite" determines the Unique Expression, and the Expressions of the Words- Matrices, which, alongside the "Continuum Infinite" achieves the consequences of the occurrence of the Un-semiotic Phenomenon, which in turn, ensures the perspectives of Whole and Endlessly, of the "Continuum Infinite", perspectives what determines the eternity engine their.

These two perspectives are: Convergence and Divergence.

The Whole should Diverge through the Un-semiotic Phenomenon, as then to Converge through the same Phenomenon Un-semiotic, ensuring, the eternal reporting Whole-Endlessly.

It sees how at this process All-Endlessly we talked about and in other books of mine, intervene alongside the four basic characteristics of the "Continuum Infinite" which him determines on this, the Expressions, respectively, the Pure Consciences of each Word-Matrix of the Universal Pure Language, but and the Unique Expression of the Universal Pure Consciousness.

This, alongside of the "Continuum Infinite", characterized by the four basic characteristics determines the consequences of the Un-semiotic Phenomenon, the one which will always do that the "Continuum Infinite" to it return eternal, in its place, where represents the Whole, for to it report again to the Endlessly of the Words-Matrices, and these to be the ones which through their Expressions, to redefine eternal, the Unique Expression of the Universal Pure Consciousness, to generate eternal the consequences of the occurrence of the Un-semiotic Phenomenon, whose activity consists in maintain the eternal of the "Continuum Infinite", in its place, of Whole, which becomes eternal Endlessly, through the Convergence and Divergence generated by this Phenomenon Un-semiotic over the "Continuum Infinite" and its Expressions, respectively, of the Unique Expression of the Universal Consciousness, generated by the "Continuum Infinite", when this one is in phase of the Whole, and the infinite Expressions of the infinity of Words-Matrices, when the "Continuum Infinite", is in phase of Endlessly.

The two phases of "Continuum Infinite" being determined by the Convergences and Divergences of the Un-semiotic Phenomenon.

Thus, due to the Phenomenon Un-semiotic eternal, the "Infinite Continuum" will return to its Unique Expression of the Universal Pure Consciousness, and once reached at this through the Convergence of the Phenomenon Un-semiotic, will Diverges toward the Endlessly of the

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Expressions of the Words-Matrices, which, thus, it will be reported to the Unique Expression of the Universal Pure Consciousness.

The cycle is as follows: "Continuum Infinite" - Unique Expression of the Universal Consciousness - Un-semiotic Phenomenon - Words-Matrices - Expressions of the Words-Matrices - Phenomenon Un-semiotic – "Infinite Continuum ".

This cycle produces eternal.

Only now can see the paramount importance of the Phenomenon Un-semiotic, importance which transcends all possible levels, becoming a kind of cause that underpins the Whole-Endlessly.

Turning to Relations of the Phenomenon Un-semiotic, face to the "Continuum Infinite", these may have the following basic forms, namely: the Report Un-semiotic Phenomenon - Function Asymptotic, is the report that ensures the first step, and namely, passing from the phase Convergent, to Divergent phase, or opposite, from phase Divergent to phase Convergent, being the basic report of the passing.

This makes the structures to change their perspectives, both at level of Pure Consciousness, respectively, from the Unique Expression of the Universal Pure Consciousness to the Expressions of the Words-Matrices, or vice versa, as and the perspective of Whole or Endlessly, and inverse, through which the "Continuum Infinite" becomes Whole, so, with an Unique Expression of the Universal Pure Consciousness, or Endless, with the infinite Expressions of the Words-Matrices within the Universal Pure Language.

Thus, relationship Phenomenon Un-semiotic-Function Asymptotic is a relationship that represents differences perspective.

I do not use the term, 'change', because at this level we can not use the notion of change or transformation, but only on that of perspective, because nothing changes, but only the angle of perspective through which is seen the "Continuum Infinite ", in relation with the Unique Expression of the Universal Pure Consciousness, or with the infinite Expressions of the Words-Matrices.

The second report being established between the Phenomenon Un-semiotic and Landmark of Negation, which is defined as being a consolidation report of the Convergence or of the respective Divergence, depending on the phase in which is the Phenomenon Un-semiotic, which can be either Convergent (the Whole), or Divergent (the Endless).

Thus, through the relationship of this Phenomenon Un-semiotic with Landmark of Negation, is established the deepening of the respective phase, through the denying of any other landmark, from a previous phase, such as landmarks of divergences in the case of the convergences, or of the convergences, in the case of the divergences.

All they occur to determine the third report of the Phenomenon Un-semiotic, with the basic characteristics of the "Continuum Infinite" namely, with Structuring.

The report Phenomenon Un-semiotic-Structuring, open the gate toward a multiple structuring, in case of the Un-semiotic Phenomenon Divergent, such is the case of the Words-Matrices of the Universal Pure Language, or unique structuring, in case of Phenomenon Un-semiotic Convergent, as in case of the "Whole", or of the Unique Expressions of the Universal Pure Consciousness.

To this report it follows the fourth and final report, namely the ratio of the Phenomenon Un-semiotic and Un-defining, which is a report that determines the premises to pass to the first report of the Phenomenon Un-semiotic with the Asymptotic Function, namely becoming a report which cancels all preexisting reports until then.

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Even if I use the terminology that implies a certain succession, this one in reality does not occur, because these reports between the Un-semiotic Phenomenon and the basic characteristics of the "Continuum Infinite", not succeed each other, but interrelate eternal, being the timeless and the dimensionless, from all points of view, because, if we return upon those involved in each report, in part, will see that in the Un-semiotic Phenomenon are precisely the consequences of the "Continuum Infinite" and of the Unique Expression of the Universal Pure Consciousness, consequences, which acting precisely upon, the characteristics of the "Continuum Infinite", what him has determined on this one, and thus through the Un-semiotic Phenomenon, the characteristics of the "Continuum Infinite" acting on the same the characteristics of the "Continuum Infinite", only that, alongside these, to the realization of the consequences what have determined the Un-semiotic Phenomenon, is and the Unique Expression of the Universal Pure Consciousness, thus in addition to the characteristics of the "Continuum Infinite", what him have determined on this one, that in its turn, to achieve the premises of the consequences of the occurrence of the "Continuum Infinite", to more appear and the Unique Expression of the Universal Pure Consciousness.

So, what determines the perspectives as and the phases of Convergence and Divergence in which lies the "Infinite Continuum" through the Un-semiotic Phenomenon, are, precisely, the characteristics of this one, that transcends, thus, through the Un-semiotic Phenomenon, and alongside these the Unique Expression of the Universal Pure Consciousness.

What exactly determined this the Unique Expression of the Universal Pure Consciousness?

There is an interrelation of its, with the "Continuum Infinite" and Un-semiotic Phenomenon, regarding on the consequences of his own apparitions or, self-determinations?

From what we have established so far, the Unique Expression of the Universal Pure Consciousness alongside the "Continuum Infinite" have determined premises of the achievement the consequences of the determining the Un-semiotic Phenomenon, responsible with the Convergence and the Divergence.

If would not be the Un-semiotic Phenomenon, nor the Unique Expression of the Universal Pure Consciousness would no longer have how to report to the Expressions of the Words-Matrices, because their characteristics are the implications of the Convergence and Divergence, of the Un-semiotic Phenomenon over the Analogy of the Whole, thus, that the Un-semiotic Phenomenon, "Continuum Infinite", and the Unique Expression of the Universal Pure Consciousness, are interdependent and are interrelate reciprocally, self-determining some on other.

The Unique Expression having the role of to be the rapporteur of all, through of which are determined both the "Continuum Infinite", as and the Un-semiotic Phenomenon, the Phenomenon Un-semiotic is the one which always leads to report, the "Continuum Infinite", for to be report to its own Unique Expressions of Pure Consciousness Universal, and the "Infinite Continuum" through its basic characteristics becomes the generator of the Whole-Endlessly.

Thus, appear the three important presences of the Whole-Endlessly, namely "Continuum Infinite", the Unique Expression of the Universal Pure Consciousness and the Un-semiotic Phenomenon.

I not used the word "Origin", namely that these three would be at the Origin of the Whole, because the Word-Matrix, Origin, is only in the human vocabulary, due of the conjunctures functional, attributive, of this one towards the Word-Matrix Knowledge, otherwise,

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the Origin not exists than as a characteristic for a few Words-Matrices from the group of the seven, about we discussed previously.

Coaxiology, we can not imagine that the Whole-Endlessly, would have an Origin, because has not a Beginning and nor an End.

The Beginning and the End are in our vocabulary because are and these in the group of the seven Words-Matrices, with functional filiations, of order disjunctive and attributive.

Books published

Sapiential Literature

Volumes of aphorisms

- Culegere de Înțelepciune Sorin Cerin: 16777 Aforisme Filozofice-Opere Complete-Editia 2020, the United States of America 2020, Sorin Cerin Wisdom Collection: 16777 Philosophical Aphorisms-Complete Works -2020 Edition contains **16777** aphorisms, the United States of America 2020
- The Future of Artificial Intelligence -philosophical aphorisms, contains **3135** aphorisms, the United States of America 2020
- The Philosophy of Artificial Intelligence -philosophical aphorisms, contains **4162** aphorisms, the United States of America 2020
- Destinul Inteligenței Artificiale Conține un număr de **505** aforisme, Statele Unite ale Americii 2020 ; Destiny of Artificial Intelligence **505** aphorisms, the United States of America 2020
- Iubire și Absurd contains **449** aphorisms, Statele Unite ale Americii 2019 ; Love and Absurd contains **449** aphorisms, Statele Unite ale Americii 2020
- Impactul Inteligenței Artificiale asupra Omenirii contains **445** aphorisms, Statele Unite ale Americii 2019; The Impact of Artificial Intelligence on Mankind **445** aphorisms, the United States of America 2019
- Credință și Sfințenie la Om și Mașină contains **749** aphorisms, Statele Unite ale Americii 2019 ; Faith and Holiness at Man and Machine **749** aphorisms, the United States of America 2019
- Necunoscutul absurd contains **630** aphorisms, Statele Unite ale Americii 2019; The Unknown Absurd philosophical aphorisms, contains **630** aphorisms, the United States of America 2020
- Viitorul îndepărtat al omenirii contains **727** aphorisms, Statele Unite ale Americii 2019; The Far Future of Mankind contains **727** aphorisms, Statele Unite ale Americii 2019
- Culegere de Înțelepciune – Aforisme filosofice esențiale – Editia 2019 contains **13222** aphorisms - Statele Unite ale Americii 2019
- Dovada Existenței Lumii de Apoi contains **709** aphorisms, Statele Unite ale Americii 2019; Proof of the Existence of the Afterlife World contains **709** aphorisms, Statele Unite ale Americii 2019

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- Judecători the United States of America 2019; Judges –contains 1027 aphorisms, the United States of America 2019
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- Dumnezeu și Destin, Paco Publishing House, Romania, 2014, God and Destiny, the United States of America, 2014
- Rătăcire, Paco Publishing House, Romania 2013, Wandering, the United States of America, 2014
- Libertate, Paco Publishing House, Romania, 2013, Freedom the United States of America, 2013
- Cugetări esențiale, Paco Publishing House, Romania, 2013
- Antologie de înțelepciune, the United States of America 2012 Anthology of wisdom , the United States of America, 2012 contains 9578 aphorisms
- Contemplare, Paco Publishing House, Romania, 2012, Contemplation, the United States of America, 2012
- Deșertăciune, Paco Publishing House, Romania, 2011, Vanity , the United States of America, 2011
- Paradisul și Infernul, Paco Publishing House, Romania 2011, Paradise and Inferno, the United States of America, 2011
- Păcatul, Paco Publishing House, Romania, 2011, The Sin, the United States of America, 2011
- Iluminare, Paco Publishing House, Romania, 2011 Illumination, contains 693 aphorisms the United States of America, 2011
- Culegere de înțelepciune (Wisdom Collection) in which appear for the first time in Romanian the volumes Înțelepciune (The book of wisdom), Patima (The Booh of Passion) and Iluzie și Realitate (The Book of Illusion and Reality), together with those reissued as Nemurire (The Book of Immortality), Învață să mori (The Book of the Dead) and Revelații (The Book of Revelations), volumes that appeared both separately and together in the collection in the online or printed English editions of United States, Wisdom Collection contains **7012 aphorisms** the United States of America 2009
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- Nemurire, Paco Publishing House, Romania, 2009, The Book of Immortality, the United States of America, 2010, contains 856 aphorisms
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Volumes of philosophical studies

- Sorin Cerin : The Coaxialism - Final Edition the United States of America 2021
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- Moarte, neant aneant viață și Bilderberg Group, First edition Romania 2007, the second, the United States of America 2010, Value and Hierarchy of the Human Being, the United States of America 2020
- Logica coaxiologică, First edition , Romania 2007, the second, the United States of America 2014 ; The Coaxiologial Logic the United States of America 2020
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- Antichrist, ființă și iubire, First edition Romania 2007, the second, the United States of America 2012 The Evil, the United States of America 2014
- Iubire the United States of America 2012, Amour the United States of America 2010, Love, the United States of America 2012

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- Fără tine Iubire - Philosophical poems the United States of America 2019; Without you Love - Philosophical and love poems- the United States of America 2021
- Am crezut în Nemărginirea Iubirii -Philosophical poems the United States of America 2019 ; I believed in the Eternity of Love - Philosophical poems-the United States of America 2019
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- Zâmbetul este floarea Sufletului - Philosophical poems the United States of America 2018
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Nonfiction volumes

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- Wikipedia pseudo-enciclopedia minciunii, cenzurii și dezinformării, appeared in English with the title : Wikipedia:Pseudo-encyclopedia of the lie, censorship and misinformation; The first critical book about Wikipedia that reveals the abuses, lies, mystifications from this encyclopedia – the United States of America – 2011
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